

HISTORICAL SKETCHES

OF THE

FOREIGN MISSIONS

OF THE

METHODIST EPISCOPAL CHURCH

FROM THE ORIGIN OF EACH TO THE END OF
THE YEAR 1880.

WITH A MAP OF EACH MISSION.

BV
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NEW YORK:
PHILLIPS & HUNT.

Printed for the Missionary Society,

805 BROADWAY.



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THESE carefully-prepared Sketches are intended to bring the substance of our missionary achievements within the reach of all our members. They are brief enough for the busy, cheap enough for the poor, and useful enough for every body. They have been created by many calls for such information.

Will not the pastor or the missionary committee in each charge see that every family has a copy of these pages?

C. H. FOWLER,

These Historical Sketches are not altogether what they would have been had they been designed at first for publication in a collection or in book form. The greater number were prepared at the Mission Rooms in pursuance of editorial duties for the Church *Manual*, where they have appeared, the stereotype pages being simply reprinted here with very little modification. The others were made to correspond, in form and limit of the period covered, to those already published; though there is a lack of unity, in that the later Sketches are carried out into more of completeness and detail than those first issued. At the best, indeed, many readers would wish to see supplied here some things that are omitted, and the Sketches constitute rather a guide, or record of outline facts, about which fuller knowledge can be gathered, than an engaging or satisfactory narrative.

All the Sketches are drawn from Dr. Reid's "Missions and Missionary Society of the Methodist Episcopal Church" for the period of time embraced in those volumes, or toward the end of the year 1878. They are in fact, thus far, little more than a condensed reproduction of its pages, though some changes of arrangement will be observed. For the rest, authentic sources have been consulted. As will be seen from the manner in which the Sketches were introduced in the *Manual*, they were designed, as is this collection, chiefly to awaken an interest in the study of the History. Details and a proper conception of the subject can be given only there. Moreover, those volumes contain early accounts of our Domestic Missions and an important history of the Missionary Society not found elsewhere.

It is likewise hoped that these Sketches will lead to a more eager examination of succeeding Annual Reports of the Society, where much of the subsequent history can be traced. A supplementary series of Sketches carried down to a later date will probably, in time, follow this publication. The maps here reproduced from Dr. Reid's volumes, which can be easily enlarged on the blackboard or otherwise, cannot fail to be a valuable aid in the study of our Missions. For prices of Dr. Reid's History and of the Annual Reports see advertisement. The vignette on the back of the cover, so familiar to the readers of the Reports, was designed by the now sainted Rev. David Terry, and may well be preserved as a memorial of his pre-eminently zealous missionary spirit.

E. B. OTHEMAN.

HISTORICAL SKETCHES.

THE Missionary Society of the Methodist Episcopal Church was organized in 1819. As early as 1816 a special providence seemed to open the way for our Church to carry the gospel to the Wyandotte Indians. This was the origin of our mission work beyond the English-speaking population of the land. The early successes among the Indians occasioned the formation of our Missionary Society, and the Society has hitherto annually devoted the greater portion of its resources to domestic mission work. The history of the first thirteen years of the Society's existence is a history of domestic missions. A full and connected account of our several missions in their origin and progress is now accessible to all in Dr. Reid's work, "Missions and Missionary Society of the Methodist Episcopal Church." Phillips & Hunt, 1879. These volumes should be in the hands of every pastor, and every intelligent layman will wish to possess them. Being desirous, nevertheless, to use all possible means of making the Church familiar with its missionary work, we propose to give in the MANUAL an outline sketch of the history of our Foreign Missions, in the order of their establishment. This outline is by no means sufficient. Many names and much important matter will be omitted. The work above mentioned, from which the following accounts are chiefly extracted, and every other help, should be sought to fill up the story. We aid the reader by the presentation of maps in connection with these sketches.

THE LIBERIA MISSION.

This is our earliest Foreign Mission. A Methodist Church was formed on board ship in the first company of Liberian emigrants who settled in Sherbro Island in 1820, but removed next year to the site of Monrovia. The pastor was David Coker, a most worthy man, and in many ways a leader in the colony. The Baptists were the first to send a white missionary to Liberia, which they did in 1826. Now the American Baptists, the Episcopalians, and the Presbyterians sustain missions there.

Our own Missionary Board proposed, in 1824, to send a white mission-

ary to Liberia when a suitable person should be found. In 1832, Melville B. Cox was appointed to the work. He was filled with missionary zeal. "It is the height of my ambition and brightest vision of my life," he said, "to lay my bones in the soil of Africa. If I can only do this I shall establish a connection between Africa and the Church at home that shall never be broken till Africa is redeemed." Arriving at Monrovia, March, 1833, he entered vigorously upon his work in regulating the existing Methodist Church according to the Discipline, in establishing Sunday-schools, and planning additional mission stations. He perished of the fever, July 21, the same year. Twenty lie beside him in the little missionary burying-ground at Monrovia. Our Church has no reason to be ashamed of its record in connection with the Mission to Liberia. Many heroic lives have been sacrificed, and much money has been expended in it.

Messrs. Spaulding and Wright were sent out the next year. The latter soon died and the former returned. Miss Sophronia Farrington, however, who had accompanied them, refused to return till another missionary should come to take up the work. John Seys arrived for this purpose in 1834. He saw the Mission Conference organized, stations occupied far down the coast and in the interior, the Liberia Conference Seminary opened at Monrovia, and a bi-monthly sheet, "Africa's Luminary," established. By frequent visits to the United States he awakened remarkable enthusiasm in the work. Mrs. Ann Wilkins went out in 1836, and did heroic service till 1856. Other names belong to the period. Of thirteen white missionaries sent out, six had died, and six had returned home, being unable to endure the climate; and the Board resolved, in 1849, to leave the work in the hands of colored men. J. W. Horne, however, conducted the Monrovia Seminary from 1853 to 1858.¹ Bishop Scott visited Liberia in 1853. In 1858, under provision of the General Conference, Francis Burns was ordained as Missionary Bishop for Liberia. He directed the work with vigor till his death, in 1863, and his successor, Bishop Roberts, chosen in 1866, (died in 1875,) pursued a like earnest and judicious course.

At the date of this last election a diminution in the number of preachers was specially observable, and from that time onward the great want of the Mission has been devoted and able men to re-enforce the work. Indeed, for a great number of years the Mission had shown an increasing lack of enterprise. It shared in this respect with the general economical condition of the colony, as developed in the last few years. A state of decadence seemed to prevail. The Republic has been oppressed with foreign debt, chiefly owed to Great Britain, which still imperils its existence. In order to develop a spirit of self-support in our Churches the missionary appropriation has been gradually reduced. Once no foreign mission received so much, the sum granted in one year, 1854, being \$37,233. In 1876 less than \$8,000 was granted, \$5,500 was granted for 1879, and the principal Churches were left entirely without aid.

Anxiety concerning the state of the Mission and the hope of inaugurating some improvement, occasioned another episcopal visitation, and

¹ He educated many Liberians who have become prominent in Church and State.





Peak & Russell, N. Y.

NEW YORK: PHILLIPS & WUNT.

Bishop Gilbert Haven went out in 1876. He found that the preceding year had been one of spiritual revival, and a large increase of membership was reported at the Conference over which he presided. Our Church appeared to be really more prosperous than any other denomination in the Republic. There were good church buildings at Monrovia, Bassa, Sinoe, and Cape Palmas, and good school-buildings, one at Monrovia and one at Cape Palmas. The Conference, however, was composed almost entirely of elderly men, which arose from the paucity of schools for the training of youth. Bishop Haven effectively urged a reformation in the matter of self-support, and improvement was manifest in subsequent Conference reports. New enterprise in extending the mission work into the interior was also urged. Messrs. Pitman and Blyden, with others, set out in June, 1877, on a tour of inspection, visiting Boporo, the capital of the Boatswains' country. They found Mohammedanism prevailing here, through the efforts of Mohammedan missionaries, who had come down from Musardu, two hundred and fifty miles distant. The king promised to encourage and protect Christian missionaries and schools, but his assurances have not been found altogether reliable. The country about Boporo is described as both grand and beautiful. "The people," says the report of the exploration, "are, like their country—healthy, robust, pleasant, and beautiful men and women, susceptible, it would seem, of the highest polish, of the finest touch of civilization and refinement." It was now determined by the missionary authorities to recur to the original policy of sending out white missionaries. Joel Osgood went to occupy the new field at Boporo, where he arrived in February, 1879. He is still at work in this region, a special appropriation being made for the Interior Mission. To Bishop Haven's appeal, on his return home, for volunteers for the Liberia Mission, a surprisingly large number responded, not one, however, being a man of African blood. It is hoped that our Freedman's Aid schools will soon furnish men of ability and zeal for this work. R. J. Kellogg went out in the spring of 1878 to take charge of the Monrovia Seminary. He found public interest in the school very prevalent. Bishop Haven's visit was an inspiration in many ways. Mr. Kellogg reported, "There is a new era dawning upon Liberia." Self-support was more fully developed. Some members of the Church at Monrovia have contributed \$100 annually. The church edifice was repaired at an expense of \$2,759. These encouraging facts, however, give too favorable an impression of the general state of affairs. In the spring of 1880, Mr. Kellogg, who returned to the United States, was succeeded in the principalship of the seminary by R. P. Hollett.

Miss Mary A. Sharp, who had taught the colored people on John's Island, South Carolina, was sent out in April, 1879. Her support was assumed by the Woman's Foreign Missionary Society. She has done vigorous work among the Kroos, and made explorations up the Niger in the trade steamers, which ascend as far as Rabba, nine hundred miles from the ocean. She formed the opinion that a section on the river, between four

and five hundred miles from the coast, is the best basis for the operations of an advanced mission to the interior. See her interesting letter to the "Northern Christian Advocate," of December 23, 1880, as also what she has communicated to the same paper, of November 11, 1880. The Church Missionary Society has explored far up the Schadda, a tributary of the Niger. The most pressing demand for our work in Africa is a bold advance, well sustained, into the interior. Every consideration urges to it at this time, when Africa is being penetrated for commercial, scientific, and religious purposes in all directions. While such movements are in progress to win the continent, it is impossible that our mission work in Liberia should thrive, or even live, unless it partakes of the onward movement. Men of individual energy, emulators of Livingstone, are wanted for this work. May not the world properly expect some such achievement from our Church? Meanwhile our missionaries, in this new period, are wonderfully blessed with good health—all, with the exception of Miss Michener of the Woman's Foreign Missionary Society, who, it is feared, cannot prudently remain. The last reported statistics of the Liberia Conference were given in the April number of *THE MANUAL*, p. 168.

The second of our missions in the order of time, and one which seems naturally to possess an additional interest since the opening of our vigorous work among the Spanish-speaking population of Mexico, is

THE SOUTH AMERICA MISSION.

This Mission, which is now confined to the Argentine Republic and Uruguay, had its origin in the needs of the American and English commercial settlers at the principal ports. The condition of the many millions of people inhabiting that part of the hemisphere which lies south of our country had long been a subject of thought with the Missionary Board. A special petition for a missionary came up from a Methodist resident of Buenos Ayres, who had formed a class there. Fountain E. Pitts, of Tennessee, was sent out in 1835, who visited Rio de Janeiro, Buenos Ayres, Montevideo, and other places, and reported on his return home. In 1836 Justin Spaulding was sent to Rio de Janeiro and John Dempster to Buenos Ayres.

I. RIO DE JANEIRO.

At the capital of Brazil the English-speaking population were readily accessible, and the opportunities for evangelistic labor in the country at large seemed very promising. The Constitution secured freedom to the operations of the missionaries. Daniel P. Kidder re-enforced Mr. Spaulding in 1837, and itinerated extensively through the country. Very much was done by aid of the Bible Societies, (British and American,) in distributing the Scriptures, of which the people were destitute. Tracts and other forms of Christian literature were also widely distributed by the efforts of the missionary. Mr. Kidder returned in 1840. Owing to the embarrassments of the treasury at that period, this branch of the Mission was dis-

continued. Only persevering effort could in such a field bring about the results desired. The work has been taken up and pursued, with hopeful prospects, by the Presbyterians.

II. BUENOS AYRES—LA PLATA VALLEY.

Missionary effort in connection with the Presbyterians had for some years existed in Buenos Ayres, but, from the arrival of Mr. Pitts, our Church has been the sole representative of American Protestantism in this part of South America. For the first twenty years the work in the La Plata valley was limited by government restrictions to the immigrants—English, Scotch, Irish, and American, (lately estimated at 40,000.) In 1852, Rosas, the dictator, was overthrown, and the Spanish-speaking population became accessible. With Mr. Dempster at Buenos Ayres, in 1839 W. H. Norris was sent to Montevideo. Schools were begun in both cities, and a Church established in the former, but the difficulties of the work, on account of the constant civil wars, and the necessities of the treasury at the time, occasioned the recall of the missionaries.

In 1842, however, on petition from Buenos Ayres, and the promise of the congregation to support the pastor, Mr. Norris was sent to resume the work in that city. A good church edifice was dedicated, and a promising field of labor offered itself among the foreign residents and the sailors of the port. This work has been prosecuted without interruption notwithstanding the frequent disturbance of civil wars. The English-speaking society at Buenos Ayres has been successively served, with very little expense to the Board, by W. H. Norris, (1842–1846;) D. D. Lore, (1847–1854;) G. D. Carrow, (1854–1856;) W. Goodfellow, (1856–1869;) H. G. Jackson, (1869–1878;)—Superintendents of the Mission. This society has been the active center from which the whole work of the Mission has spread. It contributed \$20,000, which was added to the \$40,000 derived from the old church property, for the erection of a new and beautiful church edifice, (1871,) has contributed for the past decade an average of about \$5,000 annually, and for a few years past has supported the Spanish-speaking mission in the city. In 1860, a special revival was fruitful in the conversion of several young men who have distinguished themselves by evangelistic labors in different parts of the world. Among these, J. F. Thomson, a youth of Scotch parentage, and, subsequent to his conversion, educated in the United States, is regarded as the founder of the Spanish-speaking work of the Mission. William Junor became a devoted Bible agent. Messrs. Milne, Matthieson, and Schmidt, subsequent accessions to the Church, have made a record of long service in the same sphere.

In 1864 Thomas Carter was appointed to the Mission, and soon after his arrival was invited to Rosario. The English-speaking residents promised a support and provided a church. A school was opened, which, to the surprise of the missionary, was soon largely attended by the native youth. Such was the beginning of our work at Rosario, that important center of the interior. The city is a place of export for a vast region,

"rivaling in natural fruitfulness the great Mississippi valley of our own country." Mr. Carter's "South American Monthly" had an extensive circulation, and was highly appreciated by all classes.

John F. Thomson began Spanish preaching at the church in Buenos Ayres, May 24, 1867, and opened a like work at Montevideo in 1869. On the return of Mr. Goodfellow, in 1869, the Board resolved that its funds should be appropriated henceforth only to the native work in South America, and some interior stations of a different character, which were not self-supporting, were closed.

The Spanish work in Buenos Ayres has proved very successful. The native attendance on the evening service numbers about five hundred. Many noteworthy conversions are the fruit of this work. Dona Juana Manso de Norhona, "the most distinguished woman of South America, especially noted in the department of literature and education," became, in the latter years of her life, a devoted Christian after the Protestant faith, and an ardently attached member of our Church and Sunday-school. In Buenos Ayres (population 200,000) there are 6,000 English-speaking residents and four Protestant Churches—Anglican, Scotch, German, Methodist—all but the latter being consular establishments. Our Mission alone has a city mission and Spanish work, with a specially flourishing Sunday-school. The Spanish work, after Mr. Thomson removed to Montevideo, was devotedly carried on by Superintendent Jackson for several years in connection with other numerous labors.

In 1870 T. B. Wood was sent to Rosario, and the next year began to conduct the Spanish work there, while, also, in the English work and in the national department of education, our missionary has rendered important service in the city. In 1877, Mr. Wood was transferred to Montevideo, being made superintendent the next year, his brother, J. R. Wood, taking his place at Rosario, and J. F. Thomson replacing Mr. Jackson, who returned home, at Buenos Ayres. The Woman's Foreign Missionary Society support four missionaries in the school work at Rosario, (begun in 1874,) and one at Montevideo.

The general Spanish work is in a growing condition, and the series of years spent with the English-speaking population has attached them to our cause, and given us a firm center from which to carry on future operations.

The weekly paper, "*El Evangelista*," started in 1877, and entirely self-supporting, is doing effective service. "It has penetrated," says a recent Report, "where Bibles and Testaments were excluded. It has been lent into the most fanatical circles in the land. A considerable number of its original articles have been republished in Spain."

The operations of the Bible Societies furnish great aid in connection with itinerant journeys and explorations conducted in the interior. The accounts of these explorations, and the calls for expansion in our mission, given in Report for 1880 should be regarded with hopefulness. The report for that year shows 3 male and 5 female missionaries; 495 members and probationers; church property, \$71,000; collected for the year in the Mission, \$5,307.



FIG. 4. CHINA.

THE CHINA MISSIONS.

WE continue the historical sketches of our Foreign Missions according to the plan indicated in the last number of the MANUAL. We again refer to Dr. Reid's "Missions and Missionary Society of the Methodist Episcopal Church" as the only adequate representation of the subject, and urge all the readers of the MANUAL to possess themselves of those volumes. The sketches are only designed to stimulate interest in further historical study, as also in the study of the successive Annual Reports. We take up here our four Missions in

CHINA.

The honor of opening Protestant mission work in China belongs to the London Missionary Society. Yet Robert Morrison, their first missionary, not being allowed to embark in pursuit of his object in any of the East India Company's ships, came first to New York, whence he sailed, in 1807, for Canton, with the special commendation of James Madison, then our Secretary of State. Morrison was compelled to work in great privacy, but persevered in his immense literary labors and translation of the Bible. Missionary efforts in general were long confined to some station in the islands of the Indian Archipelago, or in Southern Asia, where Chinese sailors and merchants were found. The difficulties of China with England about the opium trade eventuated in a war, which was followed by the treaty of 1842, whereby, in addition to Canton, four other ports, Amoy, Foochow, Ningpo, and Shanghai, were opened to commerce. This event, notwithstanding the iniquitous action of the British Government in the matter which occasioned the war, providentially opened the way for the entrance of Christianity into the empire. Other treaties which soon followed with France and the United States secured greater privileges and toleration for the missionaries and their followers in the five ports.

As early as 1835 urgent expressions of desire for the opening of a Mission to China began to be heard from different quarters in our Church. An appropriation was made by the Board in 1845. Judson D. Collins, of the Michigan State University, in Ann Arbor, had before written to Bishop Janes pleading for an appointment to this work, which he would undertake on his own charges. "Bishop," he wrote, "engage me a place before the mast, and my own strong arm will pull me to China and support me while there." So intense a desire was met by the providential call in Mr. Collins' subsequent appointment, and the remarkable prosperity of the Mission seems to confirm the assumption that the Divine Spirit particularly directed in its establishment. The locality chosen for the foundation of the Mission was also that which seemed providentially indicated.

Foochow, capital of the Fokien province, alone of the five ports, was at the time, (early in 1849,) according to the belief of the Board, unoccupied by any other Mission.¹ This city was not then a place of much commerce, but its population has since doubled, reaching, with the suburbs, to nearly 1,000,000. Here our mission work in China began its history.

I. THE FOOCHOW MISSION.

Foochow proper is a walled city on the north side of the river Min, about thirty miles from its mouth. It is two miles distant from the bank of the river, but the space is occupied by a thickly populated suburb, (Nantai.) This suburb is connected by a celebrated bridge with an island in the river, called Middle Island, and the latter with a larger island, generally called "The South Side." On Middle Island, where a large foreign community is now gathered, mission premises were soon secured, near the great thoroughfare.² Messrs. J. D. Collins and M. C. White arrived here to found the Mission in September, 1847. The former was compelled by ill-health to return home, and died in California in 1852. H. Hickock and R. S. Maclay arrived in April, 1848. The missionaries early opened schools, employing native teachers. They sought at once to establish a press. A chapel was opened in the Nantai suburb, and ready listeners found. In 1855 a church was built, the "Ching Sing Tong," (Church of the True God,) some distance from the south gate of the city. In 1856 another church, "Tien Ang," (Heavenly Rest,) was built on the mission premises. Meanwhile the Mission had been re-enforced by the arrival of Messrs. Wiley, Colder, Gibson, and Wentworth, with their wives. Yet sickness and other circumstances caused the removal of some of the missionaries, and the Mission suffered a season of great discouragement. Itinerant labor, with the distribution of tracts, etc., was kept up. Two million people were within half-a-day's walk of the mission premises. Fruit was long looked for in faith only. At the end of ten years, in July, 1857, occurred the first baptism in the Mission. In the house of the convert the missionaries offered prayer for the first time within the walls of the city, and under the shadow of the viceroy's mansion. During the subsequent year thirteen adults were baptized. In the summer of 1858 the entire organization of a Methodist Episcopal Church was completed, with its class-meetings and quarterly meetings. Two of the stewards appointed were natives, and Hu Po Mi was assistant class-leader with Mr. Gibson.

In 1859 the first advance was made westward into the interior, and a remarkable spiritual movement, with several conversions, occurred at To-cheng, (the Peach Farm.) Hu Po Mi was the first native itinerant preacher. He was instrumental in the conversion of the Li family, to whom he was related. It is an encouraging feature of our work in China that, in many cases, successive generations of the same family adhere.

¹ A missionary of the American Board, transferred from Siam, had, however, already entered the city.

² For view of premises now occupied on "South Side," see MANUAL, April, 1882.

through family influence, to the Christian faith when once received. The early converts endured various forms of persecution, but remained faithful to a man. In February of this year S. L. Baldwin and wife and the Misses Woolston arrived to re-enforce the Mission. The latter at once opened the Girl's Boarding-school, which, through their persevering labor, has attained such celebrity and success. They began their work in a building previously occupied by Mr. Gibson's boys' school, but the institution has long been located in a permanent and commodious structure. At an early day a suitable provision for the school was made by the Female Society of Baltimore, in response to the eloquent appeals of Dr. Wentworth. A foundling asylum was established in 1858.

Much had been done, previous to the above date, in the publication of tracts and portions of Scripture. In 1850 Mr. White had translated the Gospel by Matthew into the colloquial dialect. In 1861 a suitable mission press was procured, and the era of our more extended press work began. The committee's translation of the New Testament, (1862-1864,) subsequently revised, became the standard translation for Fokien. The press became entirely self-supporting in 1874. It does much work for the American Bible Society and our own Tract Society, and also for many other Missions, both in China and Japan. In 1865 Mr. Gibson published a valuable reference New Testament. An Anglo-Chinese dictionary of the Fokien dialect has been completed. The *Missionary Recorder*, a monthly periodical, established by Mr. Wheeler in 1866, has been for many years continued under other auspices as the *Chinese Recorder and Missionary Journal* in Shanghai. The press has been under the successive charge of Messrs. Wentworth, Baldwin, Wheeler, and Sites.

The above-mentioned advance into the interior of the province was encouraged by the new treaties of 1858, which opened many additional ports to commerce and the great Yangtse River to all nations, and guaranteed the protection of Christianity. Special power also attended the preaching in that year, and our Mission felt in many ways the impulse of expansion. A church and other premises were acquired within the walls of Foochow. The first annual meeting of the Mission was held in 1862. Re-enforcements came in the persons of Messrs. Martin, (1860,) Sites, (1861,) Hart, (1866,) Wheeler, (1866,) and Lowry, (1867,) with their wives; and Mr. Todd, (1867.) A very rapid increase of membership occurred in the years 1865-1870, though many were subsequently excluded by the application of discipline. Persecutions raged during these years of growth, and were bravely endured by the native preachers who carried the Gospel into the adjacent regions. The work extended, especially westward through the territory watered by the river Min. A large portion of the Fokien province is now occupied. Besides our own Mission, the American Board, the American Reformed Church, the Church Missionary Society, the London Missionary Society, and the English Presbyterians, are now at work in this province. There are also Bible Society agents. In this element of vigorous expansion through the agency of native preachers, which now number ninety-seven, our Foochow Mission seems to surpass all other

Protestant Missions in China. The principle of self-support is also made prominent. The system was decisively inaugurated in 1871, at the instance of the native preachers themselves, Sia Sek Ong taking the lead; and though not all has yet been realized which was anticipated, there is substantial progress in this matter. Our members are still nearly all of the poorer classes; though it is true that the missionary has in China far more ready access to the higher ranks of society than in India.

In 1869 the work in China was divided into three Missions — Foochow, Central China, (Kiukiang,) and North China, (Peking.) Dr. Maclay remained superintendent at Foochow till 1872, when, on his being transferred to Japan to found that Mission, he was succeeded by Dr. Baldwin. Messrs. Ohlinger, (1870,) Plumb, (1870,) and Chandler, (1874,) have re-enforced the Mission. In addition, the Misses Trask, (1874,) and Sparr, (1879,) were sent to Foochow as medical missionaries by the Woman's Foreign Missionary Society. These ladies now preside over the Hospital for women in a commodious building erected in 1876 by the Woman's Society. The Women's medical work in Foochow, according to their Report, (1880-81,) "has never been in a more prosperous condition than at the present." The Society had inaugurated in 1872 a work of deaconesses and Bible-women, and has recently established a Training School for female helpers in Christian work. There are twenty day-schools in different parts of the Mission.

The Theological School at Foochow sprang, in 1868, out of the Boys' Boarding-school, which had been maintained there by Mr. Gibson some ten years. A more complete organization was made of the course of study in 1872. The school is now located in a new and suitable building, which also accommodates the Mission Press, as well as the Boys' High School. To the latter have now been added higher courses of study, and a College, "The Anglo-Chinese College of Foochow" has been organized. Such an advance step is necessary in this period of the development of the Mission. There are many reasons for it involved in the future destiny of China. Our work with common schools in that country has progressed far more slowly than in India, chiefly on account of the lack of teachers.

The Mission was organized as the Foochow Conference by Bishop Wiley in December, 1877. For an interesting account of the latter's visit to all the China Missions see his "China and Japan," and also the pages of Dr. Reid's History.

The statistics of 1880 show 6 districts in the Conference, 14 missionaries, 95 native preachers, (11 being ordained,) and 2,165 members, including probationers. There are 934 Sunday scholars, 15 churches, and 77 other places of worship; value of property, \$52,800. The press report for the year shows 9,000 volumes of Scripture and 12,150 volumes of tracts printed, besides other works; while 4,000 volumes of the Bible, complete in the classic, and 2,000 other volumes, were in press.

The zeal and ability of the native preachers, and firmness of character in our Chinese converts, give the happiest augury for the future. "I con-

fess," said Bishop Wiley, "I should feel alarmed at the very magnitude of this work if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect."

II. THE CENTRAL CHINA MISSION.

The providential call to penetrate the far interior of China was imperative. In December, 1867, Messrs. Hart and Todd, under appointment from Superintendent Maclay, entered Kiukiang, a city on the Yangtse, about three hundred miles in direct line north-west of Foochow, and about five hundred miles up the river from Shanghai. They laid out two circuits of large extent, eastward and westward from the city, found ready listeners, and at the end of the year reported thirty-seven probationers. Kiukiang, on the south bank of the Yangtse, (population, 75,000,) is a chief city of the rich Kiangsi province, which extends south-westward to the Kwangtung or Canton province, and along the western border of Fokien. It contains perhaps 25,000,000 people, who are industrious and enterprising. It has many celebrated porcelain factories. But the city is also a commercial center for the neighboring provinces of Hu-peh and Ngan-hui, with an aggregate of toward 70,000,000 people. A circle of one hundred and twenty miles radius from Kiukiang will take in thirty-five cities, some of them possibly as large as Peking. There are numerous rivers and lakes in all this region, and nearly all the towns and villages can be reached by water navigation. "The province of Kiangsi," says the Superintendent, "is a perfect net-work of narrow lakes and rivers." The operations of the Mission have also extended up the Yangtse as far as Wucheng, and down the river to Ching-kiang.

Central China was constituted a separate Mission in 1869 by Bishop Kingsley, V. C. Hart being made Superintendent. It was re-enforced, in 1870, by Messrs. Ing and Hall; in 1873, by Messrs. Strittmater, Hykes, and Cook, and the Misses Hoag and G. Howe, of the Woman's Foreign Missionary Society. The latter also sent in this year Miss Dr. Mason as medical missionary. She was succeeded by Mrs. Strittmater, (formerly Miss Dr. Coombs,) who opened a dispensary. The excitement which prevailed against foreigners, and massacres occurring in many places in 1870, created disturbance and alarm in the Mission; but the boys' school was commenced that year, and an excellent church, built for the foreign community in the "Foreign Concession," was turned over to our control for English services. 1873 was a year of spiritual power, yet of frequent annoyance from mobs, the native preachers meanwhile going on courageously with their work. The girls' school was opened; a commodious chapel for the native work was built the next year in the heart of the city. Our present mission premises at Kiukiang consist of three good parsonages, (with lots adjoining,) three churches, two being of considerable size and prominently situated, a "Home," and Boarding-school building of the Woman's Society.

Regarding Kiukiang as a center, we have this testimony of Dr. Maclay

from his recent visit there: "The considerations which at the time led to the selection of Kiukiang as a second center for the growing work of our Church in China have only increased in force since the establishment of the Mission." Superintendent Hart gives a clear and inspiring account of the Central China Mission field in the *Christian Advocate*, September 15, 1881. He says: "There is no question that before the late rebellions this was the most influential district in all China, and more densely populated than any other district. [And now] the cities are rising and gradually filling up their old areas. All the old industries that made this section so noted in China and abroad are fast being resumed. . . . The language of the whole district is Mandarin. The field [regarded as six hundred miles long and two hundred and fifty wide] embraces one eighth the territory of the eighteen provinces." In the province of Hu-peh two other American and four English societies are at work. Kiang-su on the lower reaches of the river is also occupied by the American Presbyterians, the Methodist Episcopal Church, South, and the China Inland Mission, at a few centers outside of Shanghai. In Nganhui and Kiangsi are five American Presbyterian and six China Inland missionaries. But what are these few helpers amid so vast a population? The immediate territory of our Mission is virtually unoccupied except by us. When we consider the commanding position of the great cities pointed out by the Superintendent, we cannot wonder that he pleads earnestly for *twenty men* as a re-enforcement.

During 1880, Messrs. T. C. Carter, and wife, and M. L. Taft were sent out. The former was given general supervision of the school work, especially of the Boys' High School, and is now president of "The Fowler University of China," the name chosen by the Mission for a higher organization of this school. The institution, like the Foochow College, awaits development and endowment. Mr. Taft has already done extended itinerant work, has explored the Yangtse, and is now stationed at the important city of Ching-kiang. C. F. Kupfer and wife sailed in September, 1881, as an additional re-enforcement. Miss D. Howe and Miss Dr. Bushnell were sent by the Woman's Society in 1880, and Miss Dr. Gilchrist in 1881. Notwithstanding the promising resources of the Central China field, and the general kindness of the people and their readiness to listen to the truth, but little definite progress has yet been made. The seed of the word has been sown far and wide, but the Mission is yet, comparatively speaking, in its initial stage. No considerable force of native preachers has yet been developed. The Report shows 9 missionaries, and 4 native preachers, with 100 members and probationers. There are 4 day-schools and 75 scholars. Value of property, \$17,825.

III. THE NORTH CHINA MISSION.

This Mission was opened at Peking, in March, 1869, by L. N. Wheeler, who was sent thither from Foochow. Mr. Lowry and family arrived soon after. Peking, with its area of twenty-five square miles, is divided into

two parts by walls, the Tartar City and the Chinese City. Within the former is the walled Imperial City, which incloses the "Forbidden City," or groups of palaces and government offices, also walled in. Our mission premises, secured early in the year 1870, constitute a desirable estate just inside the city gate and near the Foreign Legations, which was formerly owned by a chancellor of the empire. In place of the old buildings two mission houses have been erected, a chapel of considerable size, (the "domestic chapel," 1874,) and a building for the Training School and boys' day-school. The Woman's Foreign Missionary Society has here a house and school building, and also on another lot, purchased in 1875, where a third parsonage was built, a "Home," and Hospital. We have another chapel (the "street chapel") in the neighborhood, formerly owned by the Presbyterians.

The Mission passed safely through 1870, the year of massacres and alarms, and was at the same time re-enforced by Messrs. Davis and Pilcher. A system of extensive itineration was early begun through the vast territory open to the laborers. Most of Eastern China north of the Yangtse may be considered their field. The Mandarin is the language of the whole region, embracing perhaps 200,000,000 people. Our missionaries have extended their visitations full four hundred miles from the capital, from Shensi on the west to the termination of the Great Wall by the sea, and from Mongolia on the north, southward into the Shantung province. There is much promise in the latter direction. The Mission early sought to establish itself in the "Chinese City." This has proved a difficult task. Ours was the first Protestant Mission to enter this city, which has been pronounced by a native Christian "the Pergamos of China," "where Satan's seat is." The efforts of the missionaries to obtain a preaching place were long thwarted by the authorities and the animosity of the people, from which source, after a chapel was finally procured, in December, 1871, continual annoyance has proceeded. The Report for 1880 contains a cheering account of the acquisition of another and better location, and the erection of a new chapel, with the approval of the officials. The adjoining buildings, remodeled, give rooms for a girls and boys' school, a native helper and family, a school teacher, and book depository. The work at Tientsin was begun by Mr. Davis in 1872. This is an important city. It lies some fifty miles up the Peiho River, is the head of navigation, and the *entrepot* for Peking and all North China. Here we have a parsonage, and a chapel will soon be completed to replace the rented building we have hitherto occupied.

In 1873 Messrs. Harris, Walker, and Pyke, with their wives, re-enforced the mission. The Woman's Foreign Missionary Society had already sent out the Misses Browne and Porter. This year they sent Miss Dr. Coombs. She found an extensive medical work open before her in Peking. The Hospital for women and children was built in 1875. To this work Miss Dr. Howard succeeded in 1877. In 1879 the latter was called to attend professionally upon Lady Li, the wife of the Viceroy of Tientsin. Her efforts were so successful that there seemed to be a providential call for

her to remain and occupy the department furnished for her by Lady Li in the extensive Hospital (a transformed temple) which the viceroy soon established under the superintendence of Dr. Mackenzie. Miss Dr. Howard is called to the houses of the highest officials. "Their prejudice," she reports, "is breaking down every-where over the land. Patients come from the interior and take up their residence near the temple that they may be treated." Mission work and medical work are also carried on at the "settlement" in this city. More recently the erection of a Hospital in Tientsin by the Woman's Society has been projected. That liberal friend of missions, J. F. Goucher, a member of the Baltimore Conference, made a special donation of \$5,000 for such an institution, to be called the "Isabella Fisher Hospital," and the building is now approaching completion. The Woman's Society re-enforced the North China Mission with Miss Cushman in 1878, (Miss Campbell, sent in 1875, having died the previous year,) and the Misses Sears and Yates in 1880.

In 1877 ten literary graduates, sojourners in Peking, were among the number received on probation. One of them soon returned report of a very fruitful work of evangelization in his own town, four hundred miles distant from the capital. Such indications of a very hopeful prospect for the future are not wanting in this field; but the growth on the whole has not been rapid, nor have great results yet been achieved. This Mission, as well as that of Central China, is yet undeveloped. It has suffered from the meagerness of the force employed, the strength of those on the ground not being adequate to properly follow up the many opportunities that appear for thorough success. The terrible devastation by famine and pestilence which afflicted North China in 1878, (through which six missionaries of other societies perished,) while it largely interrupted direct evangelistic work and imposed severe labors of relief upon our missionaries, yet doubtless contributed to open a way through which many hearts and many communities will be won to the Gospel. Special favor seems to be accorded our missionaries on the Tsun-hua Circuit, that city being reported as "the chief center of our most successful work." A quotation from last year's Report will illustrate one of the difficulties with which the propagation of the Gospel has to contend in a depraved heathen community. This concerns the Nan-kung Circuit: "During the year the native preachers visited ten or twelve of the adjacent villages, and were treated with uniform kindness; but the truth seemed to make little impression upon the people. The curse of the whole region is covetousness. All seemed to expect some temporal advantage from the Church, and when they learned this was not to be obtained they heard no more." It is easy to conceive the difficulties that would beset a sincere gospel work in the great capital, the seat of court influence, and where all that untruthfulness and selfishness which the moral precepts acknowledged in China have not repressed, but have rather cultivated, naturally find the most marked development. Three important steps of progress, attained against opposition from the officials or the people, are recorded in the last Report as grounds for encouragement. The progress of our Mission at the

capital of the empire will naturally be watched with constant interest. Patience will be demanded, both at home and on the ground, if immediate results are to be compared with the measure of success that would be naturally desired in this important field.¹ It must be remembered that the early years of both this and the Central China Mission have shown greater numerical results than the same number of years in the Foochow Mission. The Mission was re-enforced by O. W. Willits and wife in 1880, and F. D. Gamewell in 1881.

Our presence in Peking was naturally welcomed by the missionaries of the American Board who had preceded us. Several other societies—the London and Church Missionary Societies, the New Connection, English Baptists, China Inland Mission, American Presbyterians, and Southern Baptists, besides Bible societies — are at work in or near the fields visited by us. The magnitude of this harvest in China, which demands at once a hundredfold increase of laborers, is beyond the power of language to express. The necessity of developing the work in the line of education has been realized here as in other China Missions, though little has as yet been achieved. In 1879, the boys' day-school in Tartar city was transformed into a Boarding-school, reporting a few pupils. A Training-school for candidates for the ministry has been for some time conducted, which numbered by the last year's report four students. The statistics for 1880 show 15 missionaries, 7 native preachers, 277 members, 5 day-schools, and 79 day-scholars.

H. H. Lowry has been Superintendent since 1873, when failing health compelled the return of Mr. Wheeler to the United States.

IV. THE WEST CHINA MISSION.

Different considerations moved to the establishment of this Mission. With all China now open to mission work, travel and residence for the missionary being at least for the present every-where secure, it would be impossible for the Methodist Church long to refrain from following up the course of "the Great River," and penetrating this vast and highly interesting country up to its westernmost limits. We had already our Central China stations. It would be a great support to this latter Mission, and an inspiration to our whole China work, if we could plant our standard with suitable force far beyond. Szechuen, the westernmost province, is not an unknown country. It has been penetrated by travelers, who have rendered an interesting account of some of its cities and villages and its river navigation. Roman Catholic missions have also long been established there, and their adherents are said to be counted by tens of thousands. But no Protestant society, except the China Inland Mission, had extended its labors thus far. The project of establishing a Mission in the province of Szechuen was before our missionary authorities in October, 1880. A letter was received from Mr. Goucher, offering a contribution of \$5,000 to this end on certain conditions. These conditions were finally accepted by the Board, the money, thus secured, appropriated

¹ A later date has shown notable growth in the North China Mission.

and applied to the purpose. L. N. Wheeler, the founder of our North China Mission, whose health is sufficiently restored for the undertaking, has gone out with his family, accompanied by S. Lewis and wife, to open this new enterprise. They sailed September 6, 1881, from San Francisco. Their immediate destination is Chung-king, a city on the Yangtse, the commercial capital of Szechuen province. This city is at a very central point for water communication with this whole section of the empire. It is the Hankow of Western China. It lies at the junction of the Kia-ling river with the Yangtse, in the north-east angle, the companion city, Li-min, being on the opposite side of the tributary. Both are walled cities, on high ground, with suburbs at the base. The Roman Catholic missionaries have represented the population of both cities as reaching 200,000, with between two and three thousand Christians. The province is fertile, in parts mountainous, and in general characterized by great beauty of scenery. Gill, who traveled there in 1877, says of the inhabitants: "More striking than all is the fine open countenance of the people, who, though very independent, are on the whole the most pleasant and gentle of all the people of China."

PROTESTANT MISSIONS IN CHINA, (1880.¹)

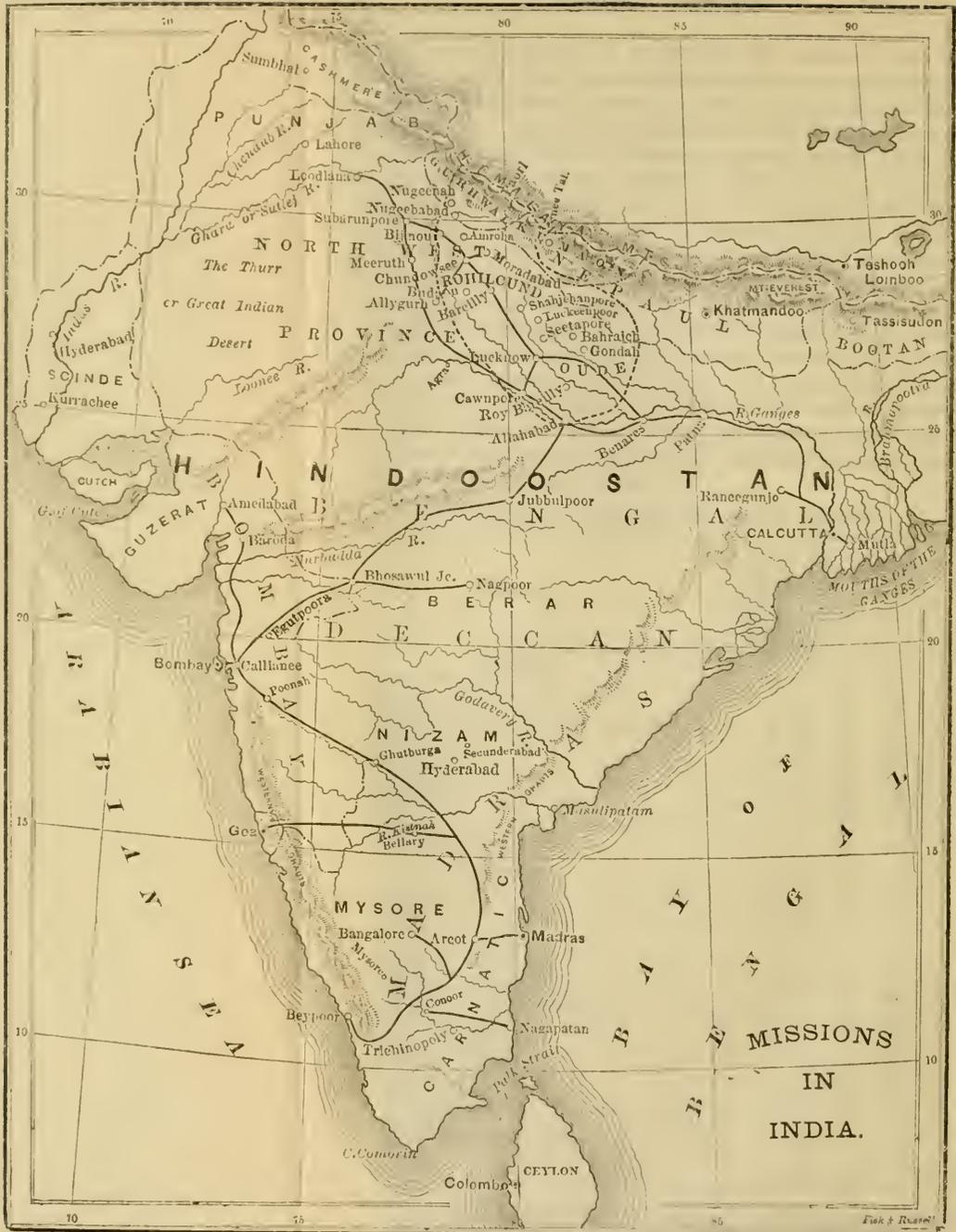
SOCIETIES.	Ordained Missionaries & Physicians	Female Missionaries.	Native Preachers and Helpers.	Communicants.	Day-Schools.	Scholars.
AMERICAN.						
American Baptist Missionary Union.....	9	15	31	1,001	9	146
Southern Baptist.....	4	7	19	543	68	179
Seventh-day Baptist.....	1	1	4	20	..	..
American Board of Commissioners for Foreign Missions...	20	31	88	810	14	295
Protestant Episcopal.....	8	6	55	321	35	705
Methodist Episcopal, North.....	15	10	158	2,552	28	347
Methodist Episcopal, South.....	8	2	12	113	17	204
Presbyterian, North.....	26	..	118	2,054	..	1,096
Presbyterian, South.....	6	8	15	39	13	300
Reformed Dutch.....	4	4	16	713	8	152
Woman's Union.....	..	3	..	..	2	40
Canada Presbyterian Church.....	2	..	20	300	5	85
CONTINENTAL.						
Basle Society.....	14	4	36	1,246	11	348
Rhenish Society.....	3	..	28	900	11	230
Berlin Ladies' Society.....	..	4	..	..	..	..
BRITISH.						
Baptist Missionary Society.....	3	..	7	489	..	..
China Inland Mission.....	55	20	100	1,000	..	..
Church of England Missionary Society.....	24	1	198	1,473	39	1,001
Society for Propagation of the Gospel.....	2	..	..	..	..	..
London Missionary Society.....	21	..	62	2,969	24	658
Methodist, New Connection.....	5	..	39	907	7	100
United Methodist Free Missions.....	3	..	9	179	4	72
Wesleyan Missionary Society.....	16	3	32	353	13	445
English Presbyterian Church.....	16	..	103	2,321	20	239
Irish Presbyterian Church.....	2	..	3	31	2	81
Scotch United Presbyterian.....	4	..	20	100	3	90
Church of Scotland.....	2	..	2	7	..	..
Society for Female Education in the East.....	..	4	..	..	..	..
Unconnected.....	3	1	..	..	2	23
Total.....	276	124	1,139	19,668	275	6,830

¹ Modified, at a somewhat later date, from table compiled by Dr. Irving, Secretary of the Presbyterian Board of Foreign Missions. Extracted from the "Gospel in All Lands."

1874



Scale of
10
Miles



MISSIONS
IN
INDIA.

THE INDIA MISSIONS.

INFLUENCED partly by the geographical association, we deviate somewhat from strict chronological order, and turn our attention, in continuing these sketches, from China to

INDIA.

It hardly needs assertion that the Asiatic countries, where our Missions are planted, invite the most thorough study of their history, of the elements which constitute their national life, and of their prospects. Only in this way can a proper appreciation of the development and needs of our Missions be gained. The aids to such study in the case of India are abundant.¹ It must suffice here to note, by way of introduction, that, as in the case of China, political circumstances for a long time interposed serious obstacles to the advance of Protestant missions after their attempted introduction into the country. In India, strange to say, the opposition proceeded from the East India Company, to which the Government of the country, as it was step by step brought under British power, was intrusted down to 1858, when the British sovereign assumed entire control. The company's charter of 1813 recognized the right of missionaries to reside in India, but erected various hinderances to the propagation of the Gospel. In the same year, it was only by an energetic contest in the Court of Directors at home that the banishment of the first missionaries of the American Board was prevented, but from that time a favorable era for mission work began. By the year 1853, twenty-two missionary societies were at work in the country in three hundred stations, with twenty-five printing-presses, and Christian schools were established in many of the towns.²

There were still, however, vast sections of the country unvisited by Christian missions. At the meeting of our General Conference, in November, 1852, Dr. Durbin urged the claims of India as a mission field. An appropriation of \$7,500 was at once made, to be applied to such a Mission as soon as it should become practicable. Early in 1856 a proper person was found to superintend such an enterprise in William Butler, whose pre-eminent service in the work of foreign missions from that date has distinguished the choice then made as a providential call of marked importance. Certain early associations of his life as a Wesleyan minister in Ireland had given him a special interest in India. His knowledge of the British, the rulers of the land, and his superior personal qualities, fitted him to exert a broad and commanding influence in laying the foundations of so important a Mission.

Mr. Butler arrived in Calcutta in September, 1856. As to the territory

¹ See a partial list of books on India in the *MANUAL* for April, 1882.

² For the present condition of India Missions, see page 50.

to be selected for the Mission, the general object was to carry the Gospel into some region hitherto unvisited by missionaries; but the determination of the precise field was left to the discretion of the superintendent. Though Mr. Butler's instructions designated Eastern Bengal as a probably suitable territory, he found that the populous provinces of Rohilcund and Oudh toward the north-west were entirely destitute of Christian effort; and in accordance with the counsel of all the missionaries in Calcutta, and many Government officials, he determined upon this field for his undertaking. The work here begun has developed into two great Missions, those of North and South India. The peculiar interest, extent, and variety of the work in these Missions will render it impossible to confine a satisfactory sketch of it to narrow limits.

I. THE NORTH INDIA MISSION.

The territory embraced in this Mission is that originally chosen by Mr. Butler, with some little extension toward the south. In general, it consists of a level plain lying north of the Ganges, with the hill districts of Gurhwal and Kumaon, reaching the frontier of Gurhwal on the north-west, and the eastern limits of Oudh in the opposite direction, being about 450 miles long, with an average breadth of 120 miles. The population of this territory, which is left almost entirely to the care of our Church, is about 18,000,000. The people are mostly Rohillas (Afghans, who entered the country early in the last century) and Rajpoots, superior in physical strength and beauty to other Hindus. There are a few Mohammedans among them. Rohilcund embraces the government districts of Bijnour, Moradabad, Bareilly, Budaon, and Shahjehanpore, and the native state of Rampore. Here are more than thirty cities, having from 10,000 to 30,000 inhabitants. The density of population in Rohilcund is greater than that of any other part of India, or the most populous countries of Europe. "Some of the districts are more closely packed than the most crowded manufacturing counties of England." The soil of the mission territory is the richest in India, and the climate comparatively healthy. The chief parts of the country are now united by railroads, and the language of the region is substantially one—the Hindustanee. As circumstances at the time forbade the opening of the Mission at Lucknow, (the capital of Oudh,) Bareilly, a city of 104,000 inhabitants, in Rohilcund, was fixed upon. While on his way thither, Mr. Butler was generously favored by the American Presbyterian missionaries at Allahabad, who gave him, as an interpreter and helper, one of their most promising young native Christians. This was Joel T. Janvier, who subsequently became the first native preacher of our India Mission. At Bareilly a few converts had been gathered years before by a zealous English chaplain.

A fortnight after the opening of religious services here, May 31, 1857, the native soldiers mutinied in connection with the great Sepoy Rebellion. They sought to assassinate their officers and every foreigner in the place. It was only after repeated warnings, and even commands, from the civil

authorities that Mr. Butler consented to depart with his family and escape to Nynee Tal, in the mountains.

For the story of this escape, and the Mutiny in its general movements, the reader is referred to Dr. Butler's invaluable book, "The Land of the Veda." The native helper, Joel, who later escaped to Allahabad, relates what transpired at Bareilly after the flight of the missionary's family. On the very day the mutiny broke out at Bareilly a farewell meeting was held at Boston for Messrs. J. L. Humphrey, M.D., and R. Pierce, who with their families were about to sail as the first reinforcement for the Mission. Landing in Calcutta, September 22, they were obliged to remain there till the rebellion was subdued. In the spring of 1858 they joined the superintendent, his helper, and Mr. Parsons, who had united with the Mission from his previous connection with the Church Missionary Society, at Nynee Tal. During the summer, services were held here in English and Hindustanee. Mission premises were purchased, and a chapel erected, the cornerstone being laid by Sir Henry Ramsay, Commissioner of Kumaon and Gurhwal, who has been ever a steadfast friend of the Mission.

Messrs. Parsons and Humphrey began work at Moradabad in January, 1859. They were sought out by the Mazhabee Sikhs from a neighboring village. These were a low caste of Sikhs, watchmen and cloth-makers in the village, who had migrated thither from the Punjab. They welcomed the missionaries from the first, and this class, scattered throughout the different stations of our Mission, constitute about four fifths of our converts. Though having at first somewhat mercenary ideas of a change of faith, they are learning to give rather than receive, and now do much to support their own native pastors, whose circuits embrace on the average fifteen villages each. Almost the whole class call themselves Christians. Over one hundred villages are occupied by them. Dr. Humphrey soon began preaching again at Bareilly, with two native helpers, one of whom, Joseph Fieldbrave, having been before in the Baptist Mission, continued to render eminent service till his death in 1868. His son, Isaac Fieldbrave, is now an efficient member of the North India Conference. On July 24, 1859, Dr. Humphrey baptized the first convert, a former Mohammedan, Zahur-ul-Huqq, who is now in active service in the North India Conference. The Mohammedans in general, though they do not oppose the social barrier of caste to intercourse with our missionaries, are nevertheless rigidly averse to Gospel truth. As an illustration, Mr. Humphrey reports that on one occasion, after preaching, "the *kotwal* of the village walked nearly home with us. He asked if we could not manage to preach Christ *without mentioning his name*, as the Mohammedans became so angry when they heard it."

Preaching, rather than teaching, was at this time indicated as the leading agency to be employed for our work in India, by the varied opportunities offered for it. The streets and market-places of the cities, and especially the *melas* or great religious fairs, offer access to great masses of people. Two places on the Ganges at the border of our mission-

field, Hurdwar and Ghurmooktesur, are spots celebrated for the *melas*, where often as many as two million people are found encamped. They listen readily to the missionary, against whom, however, public harangues are also employed by defenders of the Hindu and Mohammedan systems. The occupations of many of the people occasion their migration from place to place, a fact which greatly promotes the dissemination of the truth. The very numerous population of our mission-field are also not scattered, but dwell always in towns or villages, the latter being from one to four miles from each other. In visiting new territory outside the cities, the missionaries are accustomed to choose the cooler portion of the year, pitching their tents at some favorable point for reaching a number of villages, and inviting the people to their camp, who often respond, coming to the missionary's tent for instruction. In the settled stations the missionaries do not, of course, confine their labors to the church building, but still maintain, either personally or through assistants, the bazar preaching. Small, open air meetings in the *mohullahs*, (or caste wards,) particularly in Moradabad, have been found very useful. They are carried on by Christian bands very much as our prayer-meetings are here.

In August, 1858, the Superintendent, accompanied by Mr. Pierce, visited Lucknow, the capital of Oudh, a city of three hundred and fifty thousand inhabitants, and holding the fourth rank among the cities of India, where, notwithstanding the still unsettled state of the country, it was thought desirable to establish the Mission. By the favor of Mr. Montgomery, the English Commissioner, our missionaries were provided, free of cost, with extensive and desirable premises, being confiscated property, (the "Asfee Kotee,") worth 40,000 rupees, and were promised such additional sites as might be needed for places of worship. Mr. Pierce, with the aid of two native helpers, entered at once upon regular mission work. An orphanage was opened with a few boys committed to the care of the Mission. Conversions ere long occurred among both natives and the English, so that, in July, 1859, the church numbered 12 full members and 18 probationers. Three schools for boys and girls, separately, were by that time also put in operation in the city.

In 1859, the mission was reinforced by J. Baume, C. W. Judd, J. W. Waugh, J. R. Downey, E. W. Parker, with their wives, and J. M. Thornburn. They proceeded at once to Lucknow, where the first regular meeting of the Mission took place. Mr. Downey died soon after his arrival. Messrs. S. Knowles and W. Maxwell, formerly connected with the British army, also joined the Mission, as had Mr. J. A. Cawdell, an English Wesleyan. The Boys' Orphanage was fixed at Bareilly, and the Girls' at Lucknow. These were subsequently transferred, the former to Shahjehanpore, the latter to Bareilly, in 1862.

The mission press was established at Bareilly in 1859. In that place, then the head of the Mission, the Christian community numbered at the close of 1859, fifty-six souls. At this date Mr. Waugh had charge at Bareilly, Dr. Humphrey having gone to open the work, with native

helpers, at Budaon. He was soon able to erect a mission house and chapel, more than one half the cost, or \$1,150, being raised in Budaon. This city is the head of a collector's district containing one million people. Our Mission in this region has been chiefly successful among the *mehter*, or sweeper class, which numbers some twelve thousand. They are the lowest caste in society, but are cultivators of the soil, and of average intelligence. Chimmar Lal has been eminent for zeal and ability among a dozen or more evangelists out of this class who have graduated from our theological seminary. The chief place among the native preachers of the region is, however, held by Mahbub Khan, a convert from Mohammedanism, and, in later years, during the absence of the missionary for a considerable period, the native preachers have successfully carried on the work. Up to 1870, under different missionaries, converts had been slowly gathered in this field, but that year opened an era of remarkable success. During the year, one hundred and forty-nine adults and sixty-six children were baptized. Large numbers have been since converted from year to year.

The caste system in India, while it opposes on the one side a great barrier to the spread of the Gospel, yet secures the special aid of class-fellowship for extended and even general reception of the truth within a given caste when once it has been accepted among them. Messrs. R. Hoskins and T. S. Johnson, M.D., have been the missionaries in the Budaon District for the past ten years, but the work is carried on from nine centers manned with native preachers. Gradual improvement is apparent in the church life. The custom of infant marriages, accompanied by idolatrous ceremonies, through which Christian families still maintain their connection with the heathen, the caste requirement of offerings for the dead, are forms of the old social life which, though abandoned with difficulty, are disappearing.

Mr. Parker, with two helpers, began the work at Bijnour in October, 1859. A few readily listened, and by the end of the year a class of eighteen was gathered. Itineration in the surrounding region was soon begun, and conducted with great success. "Eight or ten large cities, with a population of from ten to thirty thousand, and hundreds of villages, with from 300 to 5,000 inhabitants, were visited, and the reception met with was, in almost every instance, encouraging. Wherever the missionaries preached, crowds listened attentively, and books and tracts were eagerly accepted." A very remarkable appearance of interest was early manifested in certain villages near Moradabad, which Mr. Parker also took in charge, but the result was disappointing, as little permanent fruit was gathered from the many hundred inquirers reported at the time. At the end of the first year's work there were four day-schools in connection with the Bijnour Station, one Sunday-school, and twenty-four church members.

Nynee Tal, with its lake about three quarters of a mile in length, at an elevation of six thousand two hundred feet above sea level, and the lofty mountains which surround it, forms a most attractive and healthful summer resort.

Near by is an invalid depot for English soldiers, and the four to five hundred European visitors constitute in the warm season a very considerable English society, while the native population at that time is about four thousand. There is a passage from the northern end of the lake, on one side, down to the road which runs to Bareilly, and on the other side in the direction of Moradabad. After the newly arrived missionaries, as above mentioned, had joined Mr. Parker, at Nynee Tal, it was resolved to commence mission work there. Both English and Hindustanee services were opened, and a school for native boys; this being, therefore, the oldest of our mission stations in India, dating from the Mutiny. Mr. Knowles continued in charge till he was succeeded, in October, 1859, by Mr. Thoburn, who remained four years. A girls' school was opened for English families. The land-slip which occurred in September, 1880, rendered the original mission premises unsafe; and a fine new church, built by subscription, at the lower end of the lake, has already been dedicated.

At Shahjehanpore, on the borders of Oudh, mission work was begun by Mr. Waugh in October, 1859. Three other missionaries successively occupied the post before Messrs. Messmore and Brown were appointed here in October, 1862. The latter was put in charge of the Boys' Orphanage, then removed to this place from Bareilly.

February 1, 1861, was the date of the second annual meeting at which seven native helpers were present. The appointments made at this meeting included Messrs. H. Jackson, J. L. Hauser, who came with their wives, J. H. Messmore, and Miss E. A. Husk, (afterward Mrs. Messmore,) who arrived out in April following. J. T. Gracey and wife, reinforced the Mission in October, 1861, and were appointed to open work at Setapore, which is an important military station with a population of about 20,000, capital of a district of 600,000 inhabitants, midway between Lucknow and Shahjehanpore, and on the border of a densely populated agricultural section which stretches north of the Ganges, with a breadth of fifty miles. An equal extent of territory the other side of the city is embraced within this field. At Setapore, as at some other points opened by our India Mission, a few native Christians were found who had been converted elsewhere, and with these a church was soon organized. In January, 1862, a school was begun at Khairabad, an old city, and a center of Moslem influence, six miles distant.

Among the original class of natives at Seetapore, was Henry Martyn Daniel, who had received early Christian training, and was head clerk of the Deputy Commissioner. He became a preacher and head-master of the Boys' Orphanage. He acquired a knowledge of Greek, Hebrew, Arabic, Persian, and English, and was familiar with every phase of Moslem and Hindu teaching, as also with the ablest theological books of our own Church. A ready and effective preacher, his death, in 1867, was a great loss to the Mission. Ambica Churn Paul, a finely educated Hindu youth, was converted at Bareilly in 1861, an event which made an unusual commotion in the Hindu community. The most powerful influences of

high-class Hinduism, and violence also, were employed to shake his resolution, but in vain. He forsook all for Christ, and is now one of the most useful preachers in the Conference. In this connection mention may be made of another native preacher who has become especially distinguished—Babu Ram Chandra Bose. His relation to the Conference is that of a local preacher. He is possessed of unusual intellectual endowments, was a member of the literary class of Hindu families, and was employed for some time as teacher in a government High-school. He has been teacher in our Centennial School at Lucknow, and has directed his evangelistic labors chiefly to the educated class among his countrymen. He was delegate from the North India Conference to the General Conference in 1880, when his visit to the United States, his pulpit and platform efforts, and communications to the press, made him well known to the Church. Since his return to India he has been rendering service as a lecturer at the theological school and elsewhere. Hiram A. Cutting, who was admitted to Conference in 1874, is also doing very efficient work in the ministry, being now stationed at Bijour, in charge of Mr. M'Henry's field during the latter's absence in the United States. The names already noted are not the only ones worthy of mention among our native preachers. The ability and zeal displayed by these preachers, as a class, has won the entire confidence of our missionaries, and is the great hope of the Mission.

In January, 1862, Messrs. J. D. Brown, D. W. Thomas, and W. W. Hicks, arrived with their wives, to reinforce the Mission, and in January, 1863, Messrs. T. S. Johnson, T. J. Scott, H. Mansell, P. T. Wilson, and their wives. There were now nineteen missionaries sent from the United States, with their wives, two added on the field, and a reliable body of native helpers. At the Fourth Annual Meeting, February 10, 1864, Dr. Butler gave official notice of his resignation as superintendent of the Mission. A summary of the work accomplished up to this time showed remarkable results for so brief a period. "Nine of the most important cities of India had been occupied; nineteen mission-houses built or purchased; sixteen school-houses erected, and ten chapels; two large orphanages and a publishing-house established; twelve congregations had been gathered, and ten small churches organized; one thousand three hundred and twenty-two youths were under daily instruction; one hundred and sixty-one persons had attained a Christian experience, four of whom had become preachers, and eleven of them exhorters; \$55,186 50 had been contributed in India for the work of the Mission; and property had been accumulated estimated to be worth \$73,185 56."

The Mission was organized into a Conference December 8, 1864, by Bishop Thomson, though under limitations imposed by order of the General Conference not pleasing to the members of the Mission. The concurrence of the Bishop was required to give validity to their transactions. This condition was removed by the next General Conference, and the full powers of a Conference were granted. Advanced action was taken at this conference concerning education and the publishing interests; a

course of study was adopted for the native preachers, and a Training-school for preachers and teachers was added to the Shahjehanpore Orphanage. The Conference included three districts: those of Moradabad, Bareilly, and Lucknow.

The work in Gurhwal, a civil district on the slope of the Himálayas, now opened, owed its origin to the urgency and liberal offers of aid on the part of Sir Henry Ramsay, Government Commissioner. The Government school at Srinagar, the only considerable town on the Upper Ganges, of about twenty-five hundred inhabitants, was offered, and in 1867 regularly transferred, to the Mission, Thomas Gowan being appointed headmaster. Mission premises were occupied at Paori, and houses built. A boys' and a girls' school was opened, and also an orphanage. By 1870 the number of pupils in the several schools had increased to 500, of whom 77 were girls. The next year a new and substantial mission residence was built, and also a large school-house, by government aid. The people of this hill country are less affected by caste prejudices than those of the plains. They are industrious, simple in their habits, as might be expected in an agricultural community so situated, and open to the appeals of the Gospel. Messrs. J. M. Thoburn, H. Mansell, and J. H. Gill, have been the missionaries, the latter for ten years since 1872. Mr. Gill,¹ like his predecessors, has labored with ardor and success among this people, his wife, in the orphanage and among the women, taking up the work for which the name of Mrs. Mansell is held in loving remembrance in Gurhwal. The present statistics show 10 day-schools, with 394 pupils, 258 Sabbath scholars, and 89 church members in this field.

We have dwelt with particularity upon the beginnings of the Mission in different localities, but must now pass more rapidly over the course of events. At the session of 1866, S. S. Weatherby and wife, who had arrived the previous year, were received. This being the centenary year, an effort was projected, under direction of the Conference, which secured an endowment of ten thousand rupees, to found a College at Lucknow, the institution not being started, however, before 1877. The Conference of January, 1868, designated J. T. Gracey, who had embarked for America, as delegate to the General Conference to be held at Chicago, where his commission as such was recognized. Mr. Gracey was the first General Conference delegate from a foreign land. In this year, F. M. Wheeler and R. Hoskins, with their wives, joined the mission, and the next year, M. C. Elliot, who had come to India for his health, but who died in 1871. At the sixth Conference session, January, 1870, the newly-arrived and first missionaries of the Woman's Foreign Missionary Society, the Misses Isabella Thoburn and Clara M. Swain, were welcomed. The former began her work, so eminently successful, in April, 1871, in establishing a Boarding-school for Christian girls at Lucknow, and the latter commenced at once her labors as a lady physician at Bareilly, a further notice of which in its development is given on another

¹ See an article from his pen on "Gurhwal," in the *MANUAL*, January, 1882.,

page. At this Conference, also, William Taylor was invited to visit the mission. Joel T. Janvier and Zahur-ul-Huqq were elected and ordained elders. Bishop Kingsley presided at this session, which proved to be his last official work. Previous to the next session, J. T. M'Mahon, T. Craven, with their wives, and P. M. Buck, had arrived to join the mission, as also Miss Fannie J. Sparkes, of the Woman's Society, who began her work in the Girl's Orphanage at Bareilly, under Mr. Thomas. The Woman's Society had now assumed support of the Orphanage, with an appropriation of three thousand dollars, and Miss Sparkes next year became the permanent superintendent. In January, 1872, W. J. Gladwin and J. H. Gill, with their wives, and E. Cunningham, were received. At the same period came the Misses C. M'Millan and J. Tinsley, of the Woman's Society; the former was stationed at Moradabad, being married the next year to Mr. J. M. Buck; the latter at Lucknow, where she continued for five years in the zenana work, till her marriage to J. W. Waugh.

The year 1872 is memorable for the liberal offer from D. W. Thomas of \$20,000 to found a theological school at Bareilly. Mr. Remington's contribution of \$5,000 for the building came also in this year. The building was completed in 1876.

B. H. Badley and F. B. Cherrington, with their wives, arrived before the next session, and likewise the Misses L. E. Blackmar and L. M. Pultz, of the Woman's Society, the former for Moradabad, the latter as assistant in the Bareilly Orphanage. Since 1874 Miss Blackmar has been in charge of the zenana work in Lucknow. The failing health of Miss Pultz compelled her permanent return home in 1875. Miss N. Monelle, M.D., arriving in the fall of 1873, opened a successful zenana medical work at Lucknow, whence she was soon called to a government medical post in the Mohammedan capital, Hyderabad, treating there forty thousand patients in three years. In 1877 she married H. Mansell. In 1874 Messrs. A. D. M'Henry, J. E. Scott, and J. Mudge, bringing their wives; R. Gray, M.D., D. O. Fox, W. E. Robbins, and A. Norton, were presented as transfers to the Conference. The three last named were designed for the work in South India. This mission work, originated by William Taylor, was happily brought into organic relations with our Church by Bishop Harris, who presided at this session of the Conference. William Taylor was made superintendent of the work in Bombay and Bengal, ten missionaries being then in that field. The orphanage, school, and publishing departments of the Mission had expanded the previous year, and recent displays of the power of the Divine Spirit, especially in South India, combined with the above-mentioned circumstances to make this year (1874) an important era in the history of the India Mission. At the session of 1875, C. P. Hard, F. A. Goodwin, and J. E. Robinson; at that of 1876, M. H. Nichols, J. Blackstock, F. G. Davis, W. E. Newlon, and D. H. Lee, were received for the South India work. N. G. Cheney and G. H. M'Grew had arrived in 1875 to re-enforce the North India Mission.

In the same year Miss A. J. Lore, M.D., of the Woman's Society,

arrived and was appointed to Moradabad for medical work. She soon opened a dispensary in a rented building, and entered upon an extensive field of practice. The next year she was married to Mr. M'Grew, but continued her medical labors at successive appointments, being last at Cawnpore.

In the fall of 1876, Miss M. F. Cary, of the Woman's Society, arrived at Bareilly, to aid Miss Sparkes in the Orphanage. She superintended the institution during the absence of Miss Sparkes in the United States in 1877-78. In February, 1877, Miss L. H. Green, M.D., came to take charge of the Bareilly Hospital in the absence of Miss Swain. Early the next year she married Mr. Cheney and moved to Nynee Tal, but died of the cholera in September, 1878. The second year, (1877,) Miss S. A. Easton was sent by the Woman's Society to take charge of the Girls' Boarding-School at Cawnpore, for which separate premises were that year set apart in connection with the Memorial School. Miss Thoburn, though still at her post in Lucknow, had, with much pains, superintended the girls' department, paying frequent visits to Cawnpore, as a temporary arrangement, till a suitable person could be found to fill the position.

It was resolved, at the session of 1876, to establish the Cawnpore Memorial School. In November, 1876, Bishop Andrews, according to the order of the General Conference, organized the mission work in South India into the South India Conference, I. F. Rowe and L. R. Janney being added to its force from America; W. J. Gladwin, by transfer from the North India Conference; and T. H. Oakes, born in India, was admitted. The years 1877 and 1878 passed without any accessions to the North India Conference from America. The latter year had the sad distinction of being a famine year, in which there was wide-spread suffering throughout the mission field. The missionaries were devotedly employed in relieving distress, voluntary contributions for this purpose to the amount of \$2,789 57 being forwarded through the Mission Rooms. Flood and pestilence added also to the calamities of the year. The cholera still prevailed in 1879. In this year C. L. Bare and wife joined the mission, and in 1880 S. S. Dease, M.D., and J. C. Lawson, the latter for the English Church at Cawnpore. The English work is nourished by our mission as a very important co-operative influence alongside the native churches. The resident Europeans and Eurasians embraced in our membership are not very numerous, the number being distinctively reported in 1875 as 270, but among this element there have been generous helpers and sympathizers with the mission, and their spiritual interests and co-operation in behalf of the heathen are as earnestly sought here as in the South India Mission.

Early in 1878, the Woman's Society sent out Miss E. Gibson, to assist in the Girls' Boarding-School at Lucknow; in 1880 Miss F. Nickerson for zenana work at the same place, and Miss Luella Kelly for school work at Moradabad; and in 1881, Miss E. L. Knowles to conduct an English Girls' School at Nynee Tal, Miss E. J. Hoy for the zenana work in Cawn-

pore, and Miss H. Kerr to assist Miss Sparkes in the Bareilly Orphanage. Miss Blackmar returned at the same time to her work in Lucknow after two years' sojourn in the United States, for the restoration of her health.

The year 1880 seems to have been one of special encouragement in India, though there was not a very marked growth of numbers in the mission. The report for the year points out some special features of progress which are showing themselves in the work. 1. The native preachers are becoming better educated and more efficient. 2. The native communities are becoming more intelligent in their Christian experience and getting nearer the true standard of morality. 3. Our day-schools and Sunday-schools for all classes and both sexes are raising up a body of well educated young men who are thoroughly instructed in Christian truth. 4. There is, in certain sections, at least, an increasing desire to hear the Gospel preached. Multitudes are prompted, not by mere idle curiosity, but by personal interest in their souls' salvation, to listen time and again to the story of the cross. 5. There is an honest confession of the weakness of the heathen systems. 6. The appearance of numerous inquirers. These have increased year by year. "We used to rejoice over one," writes the missionary; "now we are discouraged if there are not a score." 7. More ready access to various classes of people.

The high-schools and the press are recognized as most important co-operative influences in securing this progress. Those missionaries who have been longest at work in India have, notwithstanding the discouragements, the most lively faith in ultimate success. There are many indications of yielding on the part of the higher classes in society, who have hitherto persistently repelled the truth. Our main success is, however, still among the lowly and the poor. The habit of self-support is cultivated and growing among the native churches, and in some places the contributions are now considerable for the resources of the people, though entirely inadequate to the support of the foreign missionaries. This cannot be secured in work among the natives till the wealthier classes are won to the Gospel. The Mission has learned, however, to depend more and more upon its own resources for progress. The estimates sent home have gradually diminished from year to year, and the annual expenditure has also decreased. Ten years ago it was \$86,839 25; last year \$58,592 83.

The Mission Conference is now divided into the three districts of Rohilcund, Kumaon, and Oudh. The more important central stations, in the historical order of their occupancy, are Bareilly, Nynce Tal, Lucknow, Moradabad, Bijnour, Shahjehanpore, Budaon, Luckimpore, Seetapore, Roy Bareilly, Gondah, Gurhwal, Bahraich, Cawnpore, Allahabad, Eastern Kumaon, and Agra. Allahabad and Agra are now embraced in the South India Conference. The general statistics of the North India Mission for 1880 show 20 foreign missionaries; 19 assistant missionaries; 12 native ordained preachers; 67 unordained, and 11 local; full members, 1,666; probationers, 1,128; adults baptized, 168; day-schools, 236; native teachers, 337; day-school pupils, 8,281; Sabbath-schools, 218; Sabbath-school

scholars, 8,977; estimated value of churches, \$59,327; of parsonages, \$72,795; Sunday-schools, hospitals, etc., \$94,230; collected for self-support, \$21,403 50.

We will now present, under distinct heads, brief representations of special forms of work conducted by our India Mission in addition to the preaching. We allude, first, to the

CHRISTIAN COMMUNITIES.

The first attempt to establish a separate Christian village community was made in 1861, to provide instruction and church privileges for the Sikh Christians, who were scattered by twos and threes in a great number of villages in the Moradabad district. The confiscated tract of land near Luckimpore, which was taken up in 1861, was found unhealthy and abandoned at the end of a year, though Mr. Parker and his wife toiled here at great sacrifice for the spiritual good of those who came to settle. It was long before another desirable opportunity presented itself to obtain land for the purpose, but in 1869 a tract of wild land, (about 900 acres,) twelve miles east of Shahjehanpore, then being offered at auction by the government, was purchased by Dr. Johnson, for \$4,255. It was a healthy spot, and soon a number of families settled here. The place was called Panahpore, ("Place of Refuge.") There has been a steady increase year by year, and the settlers now form a very considerable community. Their new energy has been developed in bringing the wild land under cultivation and increasing the comforts of life. They have built a chapel and school-house, and show signs of improvement. The village was under the management of the missionary of Shahjehanpore, Messrs. Johnson and Buck successively, till 1875, when it was put in the charge of Mr. Thomas, who had early advanced \$5,000 to meet the indebtedness of the original purchase, and then in 1872 passed the property over to the Bareilly Theological Seminary, as part of its endowment. In 1880, however, the management of the community was again given to the directors of the Shahjehanpore Orphanage. Horace Adams, the native preacher, has been pastor since 1871. The last report shows 130 members and 53 probationers in the church here, with 260 Sunday scholars. A limited enterprise of this kind was started at Paori, Gurhwal.

The Shahjehanpore Boys' Orphanage was removed in 1865 to East Shahjehanpore, (or Lodipore,) upon premises of twenty acres in extent, where a co-operative farm is carried on by the boys, and mechanical arts are learned. The last report showed prosperity in the mechanical department.

An industrial school was organized at Bareilly by Mr. Thomas in 1868, to afford employment and industrial training to poor native Christians. It was self-supporting the first year, and was continued for some time.

SCHOOLS.

Among these, and closely related to the above-mentioned institutions, are the Orphanages. Of these there are three—that for boys at Shahje-

hanpore, and two for girls at Bareilly and Paori. The dates of the establishment of the two former and principal institutions at their present locations have been already given. Times of famine have brought specially large accessions to the number of children gathered in the Orphanages, and though the labor bestowed here is not without its difficulties and discouragements, it is manifestly fruitful. Nearly all the larger children are members of the Church. Scarcely any fail of turning out well who have a regular training in the Orphanage, though, among those brought in hastily by the famine, many have proved unmanageable. A greater number of girls have been thus fully educated than of boys. Of the latter, it was reported in 1878 that 167 had passed through the Orphanage, and 124 of this number, being now heads of families, were known to have taken a creditable position in the community. The girls are instructed in cooking, sewing, housekeeping, and needlework, besides having a suitable mental training. The boys usually find their wives among the girls of the Orphanage, and so establish Christian households. The Orphanages have produced a large number of Christian helpers: Horace J. Adams, the very able pastor of Panahpore, is one; James Gowan, also a member of the Conference, another. Besides, there are a number of able preachers not yet fully admitted to the Conference, and many teachers, colporteurs, and writers. Many from the Girls' Orphanage are worthy of mention. Messrs. Messmore, Buck, and Johnson, M.D., have had at different times, each for some years, charge of the Boys' Orphanage at Shahjehanpore—Dr. Johnson having returned to the position in 1878. H. Jackson and F. M. Wheeler supplied the post for brief periods. The number now in the school is about 300. D. W. Thomas and wife had charge of the Girls' Orphanage at Bareilly for about ten years previous to Miss Sparkes' superintendency, which was interrupted for about two years by her visit to the United States. (1877-78.) The number of girls reported in 1881 is 236.

Schools of a very elementary character have been known from time immemorial in every village of India. The existing system under the British rule which, for the lower grade, connects a number of schools in neighboring villages with a central school under a trained master, was brought to its present form in 1854, just two years before the founding of our Mission. All schools, public and private, are to be affiliated with one of the three universities established at Calcutta, Bombay, and Madras, which are simply courts of examination for degrees. There are four grades: elementary village schools, secondary schools, high-schools, and colleges. When our Mission began in India, the number of pupils in those schools was about 150,000. It is now reported at 2,000,000. It has long been the custom of the government to grant aid to mission schools equal to the amount expended by the Mission. This fact has therefore in form doubled, and in effect far more than doubled, the educational force proceeding from the money we have appropriated to this purpose in India. Lately, however, the government aid has been much reduced, and the

schools suffer. A great difficulty met with in our work of education is the poverty of most of the families that come under our influence. The boys seem to be required for the work at home; least of all can they be supported by their friends at school. Special pleas have been made by our missionaries to the Church at home for aid in this particular. A comparatively small fund applied, under judicious direction, in different places, to the schooling of boys, would give a marked and perpetual impulse to this work. Altogether, it is difficult for our mission schools of all grades to compete with the government schools, for lack of funds to provide suitable equipment. Yet, so great is the necessity of infusing a positive Christian influence into the educational system of the community that all Christian Missions in India regard the school work as a very essential part of their operations. The circumstances of the country demand it. We have noted, in our historical sketch, the beginning of this work in the primary grade at certain places. Elementary schools under our direction have increased year by year. Thus a powerful influence is being exerted by our Mission upon the rising generation of Hindoo and Mohammedan youth, which a few years more will make manifest. A portion of the teachers employed are Christians, others are Hindus or Mohammedans. The number of suitable Christian teachers is advancing as the youth graduate from our high-schools. Some of the teachers are Eurasians. In all, the number of elementary schools ("day-schools") given in the report for 1880, is 236; of scholars, 8,281.

The schools for girls are under the care of the Woman's Society, and supported by them, being supervised by the assistant missionary in charge at the central station. These "assistant missionaries" in charge, who thus aid the work of the Woman's Society, are the wives of the missionaries of the Parent Society, and supported by the latter. The Woman's Society Report (1880-81)¹ shows 114 schools, (denominated "city schools,") with 1,831 pupils in their care. Besides these elementary schools, the Woman's Society supports seven Boarding-schools, namely, those of Bareilly, (opened in 1862,) Moradabad, (1874,) Bijnour, (1877,) Budaon, (1878,) in Rohilcund; Lucknow, (1871,) and Cawnpore, (1877,) in Oudh; and Paori, (1870,) in Kumaon. The Bijnour, Moradabad, and Lucknow schools are designed for native Christian girls, having respectively 40, 102, and 121 pupils. The school at Cawnpore is for English girls, with 48 pupils. This school is now reported as having passed its probation, employing teachers of its own training, and looks forward to a normal department. The Bareilly and Paori schools are the same as the Orphanages. Of Miss Thoburn's school, at Lucknow, Miss Gibson has had charge during the former's visit to the United States in 1879-80. With exception of the Cawnpore school, under charge of Miss Easton, the others are directed by the assistant missionary of the station. The Girls' Boarding-schools of the Woman's Society have had a rapid and successful development.

¹ This Report being now issued, we avail ourselves of its figures.

The Mission has five schools of high-school grade for boys, and a Theological School.

1. The Kherah-Bajherah school was founded by Col. Gowan, an old and steadfast friend of the Mission, in a village near Bareilly, whose community had given him protection during the mutiny. The building was erected in 1864. A strong church is growing up around this school under the pastorate of Isaac Fieldbrave. T. J. Scott, D.D., of Bareilly, has now supervision of the school.

2. The Lucknow Centennial School, the origin of which has been mentioned, is supported, in part, by the income of the invested fund. During the first year (1877) there were twenty-six boys in attendance. The number last reported is ninety. This is the only school of the kind in the North-west Provinces and Oudh. It is greatly needed by the native Christian families. The rate of charges is very low, only five rupees per month. B. H. Badley superintends the school.

3. The Cawnpore Memorial School for the children of Europeans and Eurasians is so called from its location in the city which saw the dreadful massacre of the Mutiny in 1857. Dr. J. H. Condon, the government surgeon, was chiefly instrumental in promoting its organization, which was authorized by the Conference of 1873. It was started without funds or building, the teachers being supported by fees and government aid. Over one hundred boys and girls soon gathered here. The Missionary Society granted \$3,000 in 1876, and a suitable building was erected; additions have been made, and by great effort a property has been acquired now valued at 40,000 rupees. A special endowment of \$5,000 for the support and education of pupils, was given in January, 1878, by H. Petman, a citizen of the place, and a constant friend of the institution. The pupils have come from all parts of India, some from a distance of a thousand miles. In 1877 separate premises were established for the girls, J. W. Waugh, D.D., being then made principal of the Boys' School. He was succeeded by W. Bowser, of the South India Conference, in 1880. The number of pupils is seventy-seven.

4. The Bareilly Normal High-School (D. W. Thomas, Principal) is connected with the Theological Seminary. It was opened in 1878. It is so graded as to connect also with the city schools of lower rank. It reported twenty-five pupils in 1880.

5. The Boys' High-School at Nynee Tal is a boarding-school opened by Mr. Cheney, who has charge of the English work there, in a large rented house, called Ivy Park, in the summer of 1880. Mr. Waugh, being then in Nynee Tal, rendered assistance in its organization. Over forty boys were instructed during the year.

6. The Theological School had its origin in a class organized by Dr. Johnson, at the Shahjehanpore Orphanage, in 1865. The history of its generous endowment by Mr. D. W. Thomas in 1872, and an account of the fine building erected in 1876 through the donation of \$5,000 by E. Remington, together with some presentation of the character and

course of study, was given in the MANUAL for July, 1881. The institution has been under the direction of Mr. Thomas, J. W. Waugh, D.D., and, since 1878, of T. J. Scott, D.D. The number of students last reported is twenty-one. It has graduated in all 84 students, 57 being in the full course. It is impossible, in this sketch, to enlarge upon the immense value of this school for the work of our Mission.

In the development of Sunday-school work our Mission quite takes the lead of all others in India. Little had been done in that way in other Missions, and it was not till 1865 that two or three bazar-schools were organized with us. A special movement, however, took place in 1871, particularly through the interest of Mr. Craven, who soon had all the Mission day-schools in Lucknow organized also as Sunday-schools. The children showed increasing interest in attendance. The effect was found to be so good that, ere long, nearly all the schools of the Mission were organized in the same manner. The Bible women, and other helpers of the Woman's Society, give special attention to this work. Hope is entertained of gathering largely the children from the government schools also into our Sunday-schools. Some definite idea of the proportions of the work may be obtained from a recent report of its condition in the city of Moradabad. There are nineteen schools in the city with over eight hundred pupils. Of these, seven hundred are non-Christian children, who are, nevertheless, thoroughly drilled in Christian lessons. A regular course of studies has been adopted, and a Sunday-school paper, *Khair-Khwah-i-Aftal*, ("Friend of Children,") is published in Urdu and Hindi. Altogether, this is a most important instrument of our mission work. The number of Sunday-scholars reported in 1880 was 8,977, being in advance of the day scholars.

THE MEDICAL WORK.

In India, as in all non-Christian countries, deplorable ignorance prevails on the subject of medical practice, and medical instruction is a great boon to the people. It is not, however, the policy of our Missionary Society to expend its force in this direction, by sending out physicians, simply as such, or establishing schools of medicine. Some of its missionaries are, however, educated physicians, and combine medical practice very effectively with Gospel labor.

J. L. Humphrey, M.D., on his arrival in India for the second time in 1868, and settlement at Nynee Tal, began there, at the urgent request of a high government official, the instruction of a class of women, who might be thus fitted to serve their own sex in medical practice. Dr. Humphrey continued this work of instruction for some years, besides superintending several dispensaries. A large number of women graduated from this school. It was one of this number, together with a graduate from Miss Dr. Swain's class, who began the medical work at Moradabad under the superintendence of Mrs. Parker, previous to the arrival of Miss Dr. Lore.

The distinctively medical work of our Mission is carried on by the

Woman's Society, which sends out regularly educated lady physicians, and supports dispensaries and hospitals for women. Some of the medical ladies sent out have become the wives of missionaries of the parent Society, and continue their practice and the supervision of dispensaries, thus rendering very efficient aid to the general cause of the Mission. The first medical missionary commissioned by the Woman's Society, the first sent from America, and the first sent by any society into Asia, was Miss Clara A. Swain, M.D. The date of her arrival at Bareilly has been already given. She began at once practice in connection with the Orphanage and in the town, and opened a class for instruction. Thirteen members of this class finished their studies in April, 1873, and were granted certificates of practice by Dr. Johnson. The work Miss Swain had undertaken was soon well known, and attracted, as had that of Dr. Humphrey, the regard and liberality of native gentlemen. Miss Swain desired to negotiate for a piece of land, a suitable site for a Woman's Hospital near the mission compound. It was owned by the Mohamedan Nawab of Rampore. On paying him a ceremonious visit, Miss Swain and her friends were surprised with the Nawab's proposal immediately made to donate the estate. A house upon it, needing repairs, was used for a residence, a dispensary was completed in May, 1873, and a suitable hospital building erected and completed in January, 1874. The total expense, with repairs, was \$10,300, all furnished by the Woman's Society, except 700 rupees subscribed in India. Miss Swain has continued in her work of extensive practice and instruction of classes from year to year. An impaired state of health, however, compelled her return home and sojourn in the United States, from the spring of 1876 to the fall of 1879, her place being supplied a portion of the time by Miss L. H. Greene, M.D. Miss Swain reports, for 1880, eighty-five patients at the hospital, and a number treated at the dispensary nearly twice as great as in any previous year. Brief mention has been already made of other medical ladies of the society, the date and places of their settlement in India. The marriage of these ladies having brought them into relation with the parent society, Miss Dr. Swain remains at present the only medical missionary of the Woman's Society, in India.¹

Besides the extensive hospital at Bareilly, the Woman's Society has established dispensaries, with lesser hospital accommodations, in many central stations of the Mission. The last Report (1881) of the Woman's Society shows an unusual expansion and success in the medical work. It is a form of Christian labor fitted in a very special manner to commend the Gospel to a population so ignorant and helpless in the presence of disease. These medical ladies seek to bring healing to soul as well as body, in their numerous visits among the people, and no part of our mission work more justly claims the hearty sympathy of the Church.

¹ For a fuller account of this work see, besides Dr. Reid's History, Mrs. J. T. Gracey's "Medical Work of the Woman's Foreign Missionary Society," the Reports of the Society, and articles in the *Heathen Woman's Friend*.

In this connection note may be taken of the zenana work of the Woman's Society, or penetration by the lady missionary and her assistants into the secluded apartments of the women to give religious instruction. Some of the missionaries of the society are appointed especially for this work, and in central stations they direct a number of assistants. The medical practice in very many instances prepares the way for the religious work in the zenana as nothing else could. Access is thereby procured to the highest classes of society. The work of training women is another department of the Society's labor. Mothers' meetings are held regularly on many stations, and monthly meetings of local missionary societies, in which the women learn to sympathize with the great work which is being done for women in their own and other heathen lands. For two years past a "Home for Friendless Women" has been sustained at Pithoragarh, in Kumaon. The money for erecting the buildings was furnished by Mrs. Dr. Newman and a lady in India. It is now under the charge of Miss A. H. Budden. The latest summary statistics of our Woman's work in India show 22 missionaries, 23 assistants, 8 medical assistants, 98 Bible women, 4 school inspectresses, 114 day-schools, 57 Christian and 89 non-Christian teachers, 406 pupils in 7 boarding-schools, 1,831 pupils in day-schools, 1,158 zenanas under instruction, 309 children in orphanages.

THE MISSION PRESS.

An immense work lay before the Mission in providing a Christian vernacular literature for the 18,000,000 people of our field. The two dialects, Hindi and Urdu, of the Hindustanee are spoken also all over the North-west Provinces. What literature existed here was not accessible to the people, being shut up in the Sanscrit and other learned languages. It is impossible to measure the benefit that Christianity will confer upon the people of India, in a secular way, through the operations of the press. But the Scriptures, and religious books and tracts of various kinds, were the first necessity. J. W. Waugh was the active leader in the establishment of our mission press, which was first located at Bareilly, in 1861. With unfit instruments, material hardly accessible, and unskilled workmen, the labor at first was great, but the press was patronized for various purposes and became profitable, yielding an increase of \$3,500 in five years. Many hymns were translated in the earlier years by Messrs. Baume and Waugh, Mrs. Humphrey, and Mrs. Waugh. The Catechisms were translated and printed, and the first edition of the Psalms in Urdu nearly ready, before the transference of the press to Lucknow, where material was more readily accessible. Here it remains, being widely known in India as "The American Methodist Mission Press." In 1874, handsome and spacious quarters were procured on the main business street. Four presses are at work. Lithography and binding are skillfully done. A large amount of work is done for local tract societies, and accumulated profits bring already an income of a few hundred dollars. The press has been under the successive charge of Messrs. Waugh, Messmore, and

Craven. An extended list of its publications up to 1877 in Urdu Lithograph, Roman Urdu, Hindi, and English is found in Dr. Reid's "History," vol. ii, pp. 237-240.

The papers published are the *Kaukab-i-Hind*, (J. H. Messmore, editor,) a semi-monthly, which in 1877 succeeded two other papers of the same kind begun in 1868-69. The "Berean Lesson Leaves" are issued monthly in three languages. The *Khair-Khwah-i-Aftal*, ("Children's Friend,") in Hindi and Urdu, has a monthly circulation of some thousands. The "Lucknow Witness," (James Mudge, editor,) is a weekly designed for English readers. It was begun by Messrs. Thoburn and Messmore in 1871 as a private enterprise, and is still so conducted. Its circulation is said to be double that of any other similar journal in the country.

The press report for 1880 shows that the total number of books, tracts, and periodicals issued during the year was 57,000, or 4,000,000 pages. Some of the last books are "Commentary on Matthew and Mark," 4to, 350 pp.; "Concordance of the Holy Scriptures," 912 pp.; an illustrated "Life of our Lord Jesus Christ;" a translation of "Our King and Saviour," by Dr. Wise.

II. THE SOUTH INDIA MISSION.

William Taylor, whose remarkable career as a Methodist evangelist in California, (beginning there in 1848,) in the Northern States and Canada, in Australia and the adjacent islands, in South Africa and the West Indies, made him instrumental in the conversion of many thousand souls in those fields, proceeded to India at the urgent invitation of J. M. Thoburn, presented in the name of all the missionaries, and arrived at Lucknow, November 25, 1870. He preached during the succeeding months at a number of our mission stations with some measure of success. The more direct object which he cherished was the awakening of religious interest among the Eurasian population. The following winter he opened a series of English services at Institution Hall, in Bombay, which proved a successful work, carried on after the manner and with the doctrines of the Methodists, though in a spirit of liberality concerning denominational forms. With the increase of converts, at first, "fellowship bands" were constituted; but soon, in response to formal request, a Methodist Church was organized at Bombay, the first Quarterly Conference being held in April, 1872, with over one hundred in communion.

The European and Eurasian population numbers at least 150,000 in the chief seaports and railway towns of India. The latter class (of mixed blood, and preferably called East Indians) have not been particularly cared for by either the English Churches in India, or the missions to the heathen. The efforts of Mr. Taylor were especially appreciated by this class in that portion of India which he now entered. As many of these people occupy lucrative positions in society, and the wages of laborers among them are generally good, there was little difficulty in securing from them at the first the support of their own Church services. Mr.

Taylor insisted upon this as the main principle of his system of operations. In the development of the work he now began to conduct, he proposed to ask nothing of the Missionary Society but a little aid in transporting the first pastors of these churches to their respective fields. This has always been granted when called for, though in many instances Mr. Taylor has himself provided the necessary funds from private contributions in America, or from the sale of his works.

This principle of self-support, it is said, does not exclude the acceptance of aid in church-building, or for literary institutions and the like, where such aid is specially needed. The circumstances of the people to whom the work of the South India Mission is, in the main, directed, (and this work bears substantially the characteristics impressed upon it at the outset,) are, it must be remembered, very different from those of the native heathen, whose salvation our missionaries in North India are seeking. These latter are mostly poor, earning for labor on the average not over \$3 00 per month. They already do something toward the support of their native pastors, but their resources are utterly insufficient to meet the requirements of the American missionaries. There is no such difficulty to prevent the success of the self-supporting plan in the South India field. Moreover, the difficulty of language does not exist for the chief part of this work, since it is English, and the preaching is addressed mostly to a people who recognize Christianity as their religion. On the whole, however, the success of the self-supporting plan in this field is not yet so full as was at first anticipated. Many contributions are obtained in America, from private sources, to promote the work. In North India, it should be remembered, the contributions of the English-speaking people for the general interests of the Mission amount year by year, to from \$15,000 to \$25,000. This is besides what the natives give to self-support.

In prosecution of the new Mission, outdoor services were soon established in Bombay to reach the natives, Mohammedans, Hindus, and Parsees, who understood English. Many lay helpers were early raised up here and elsewhere in the field, who were zealous and successful. One great object had in view by Mr. Taylor was the conversion of the Eurasians, that they might be instrumental in the conversion of the heathen rather than obstacles in the way. The results of efforts in the latter direction are as yet of moderate extent. About one seventh of the present membership in the Conference are purely native converts. Mr. Taylor reported in 1876 about sixty converts from Hinduism within the Bombay Circuit. In 1872 an English Church was organized at Poonah, soon others at Lanowlee, Egutpoora, Baroda, Jubbulpore, and other points in Central India. On the transfer of the regiment, among whom were converts, from Poonah to Kurrachee, in the extreme west, a society was organized there.

In January, 1873, Mr. Taylor went to Calcutta. His early effort in this place was a severe struggle. "The hardest work of my life, I believe," says Mr. Taylor, "was in the streets of Calcutta, under the greatest dis-

couragements. For months it seemed very doubtful, by all outward indications, whether we could raise a working force at all. I became more and more convinced that a great work of God was what Calcutta least desired and most needed, and that a more convenient season would never come; so I determined, as the Lord should lead, to push the battle and win or die at the guns." But a foothold was gained; a silent but deep interest began to be felt throughout the city, a society was formed and a substantial chapel erected on a principal street of the city, which was opened February 22, 1874. J. M. Thoburn, at the India Conference of 1874, was sent to Calcutta. At this date the whole number of members included in the field, of which Mr. Taylor was then appointed superintendent, embracing the Bombay and Bengal Mission, was 500. Soon after the date of the Conference Mr. Taylor, being invited to Madras, commenced a work there with special success, and in April a church of 160 members was organized. Surrounding towns and places at a distance of even 200 miles along the line of travel were soon reached by the revival influence, and societies arose at Perambore, St. Thomas' Mount, Palaveram, Arconam, Jollarpet, and Salem. At Bangalore, 216 miles west of Madras, 140 were converted in a few weeks under Mr. Taylor's preaching, and a church founded, with a chapel on St. John's Hill, it being put in charge of J. Shaw. Mr. Taylor left India in the spring of 1874, spending some time in evangelistic work in the United States, and selecting men for the South India field before going to South America. He left the three districts of Calcutta, Bombay, and Madras in charge respectively of Messrs. Thoburn, Bowen, and Hard. A fourth district, the Allahabad, is now added.

Account has been given in the sketch of the North India Mission of the missionaries who arrived in successive years from America for the South India work up to the formation of the Conference at Bombay, in November, 1876. Subsequently there went out to join this Conference, in 1876, C. B. Ward; in 1877, W. B. Osborne and J. A. Northrup; in 1878, J. W. Gamble; in 1879, R. E. Carter, G. I. Stone, O. Schreeve, I. A. Richards, J. Lyon, H. F. Kastendieck, M. B. Kirk, W. Bowser, and M. Y. Bovard; in 1880, S. P. Jacobs.

Recurring to the date of Mr. Taylor's departure, we take separate notice of the development of the work in the three districts.

I. THE CALCUTTA DISTRICT.

After Mr. Thoburn's arrival and the opening of the chapel, a powerful revival prevailed, and a similar spiritual influence has continued to characterize the work. Not only were the English-speaking population affected, but a number of educated Hindus have been attracted to the services. A larger place of worship was needed, and after the use of a theater for some time, a plain church, capable of holding 2,000 persons, was dedicated in January, 1877. The \$38,000 required for its erection was raised by subscription.

A special work among the seamen in Bow Bazar, and on the shipping,

early arose, in which great good has been accomplished. It was, in 1875, given to the charge of T. H. Oakes, who, being born in India of European parentage, joined the Mission in this year. He was aided by the ladies of the church. The Seamen's Church was organized in December, 1875. Classes were formed on board the several ships. It is said there are at least fifty ships in different parts of the world carrying praying bands composed of converts from Calcutta. An ample building for a sailors' home and preaching hall is now rented. Efforts among the heathen have met with some success. A separate service is held in Bengalee. It has been felt essential to undertake school work for the education of Europeans and Eurasians. Government only supplements private or mission enterprises. It was not until 1877, however, that a school was opened which was both a day and boarding school. It was divided the next year for girls and boys. The Woman's Foreign Missionary Society sent out, in 1878, Miss M. E. Layton, to direct our work in the Girls' School, which numbered then 35 boarders and 80 day pupils. The report of 1881 shows 50 boarders and 103 day scholars. Three teachers are employed. In 1880 the Woman's Society sent Miss M. B. Spence to take charge of a school in Allahabad, (Allahabad District,) which now numbers 81 pupils. These teachers are supported on the ground, only the outfit and passage money being required of the Society.

Three vernacular schools are also sustained by the ladies of the church in Calcutta. Such schools, and others of a primary grade, are taught in most of the mission appointments gratuitously by members of the Church.

The Calcutta District, until 1880, stretched from the mouth of the Ganges far back toward the Himalayas and westward half way to Bombay, with seven principal interior appointments at the date mentioned. At this time, however, these appointments were mostly erected into the Allahabad District, and the Calcutta District limited to that city, with an outlying Bengalese circuit, and the new work at Rangoon in Burmah. This latter work was opened in the spring of 1879 by J. M. Thoburn and R. E. Carter, who, with his wife, was sent out for that purpose. Rangoon has a population of about 100,000 souls, with 300 English and Eurasians. Our missionaries were welcomed by the Baptists, and speedily gathered a considerable society. The city gave them a lot worth \$4,000 on which to build. There is also a work in the Tamil and Telugu languages conducted by converted Hindus. The Woman's Society sent Miss Ellen Warner to conduct a school of high grade at Rangoon in 1881.

2. THE BOMBAY DISTRICT.

George Bowen, of Bombay, in whose charge this district was left by Mr. Taylor, entered India in 1847 as a missionary of the American Board, but had for many years labored independently as a teacher and editor of the "Bombay Guardian." He joined our South India work in its second year, and has rendered in many ways very efficient service, laboring with great disinterestedness among the natives. In the years 1875 and 1876, under the

pastorate of Messrs. Bowen, Robbins, and Gilder, with many lay helpers, an extensive scheme of religious effort was inaugurated. There was street-preaching in different languages. The church has shown in various ways a worthy Christian zeal. It sent 10,000 rupees to aid the first Methodist church building in Calcutta. There is a Maratthi circuit and an English circuit, with three principal congregations, including about 200 members and 11 local preachers. Poonah, Lanowlee, Egutpoora, Nagpore, and Kurrachee, in the regions extending far north and south and westward from Bombay, are very interesting and important stations in this district. In nearly all the stations churches have been built. There is now a conference school at Poonah under charge of W. E. Robbins.

3. THE MADRAS DISTRICT.

On the arrival of C. P. Hard, at Madras, in December, 1874, he found four Methodist congregations, largely the fruit of Mr. Taylor's efforts, but then carried on by lay agency. Mr. Hard entered at once upon very laborious and systematic pastoral work and the charge of the district, which he continued till his return to the United States for the recuperation of health in 1877. In two years there were fifteen preaching places in the territory. We have now four appointments in the city. There are a large number of fellowship bands, and a circuit "plan" is framed for the work of laymen.

Bangalore, about two hundred miles west of Madras, with 200,000 inhabitants, contains a large English population and body of troops. The city has a fine elevated location, and here a successful mission work is conducted with two churches on St. John's Hill and one in Richmond Town. We have primary schools, and this has been long thought a desirable place for a school of higher grade. Such a school was opened here by M. B. Kirk in 1879. Bellary, another military station, 300 miles to the north-west, was first visited by Mr. Hard in 1875. It has now a fine church building and a society of considerable strength, with a second appointment, the "Railway Line." Hyderabad, the capital of the Nizam's territory, a proud Mohammedan State, is also in the district, 400 miles north-west of Madras. In this city the hostility to Christianity is very pronounced, but in the English quarter, Chadarghat, we have a church, and no little effect is being produced upon the Hindu population.

At Ghutburga, in the Nizam's kingdom, an Orphanage was founded by C. B. Ward and a layman, A. C. Davis, in 1879. A plan was devised for a like institution in the Bombay District at the Conference of January, 1880. At that Conference C. B. Ward was, at his earnest desire, appointed missionary to the Telugu Hindus, a people among whom the Baptists have had such large success. The Madras District has grown rapidly since 1874. Indeed, almost all chief points along the railways of the peninsula, occupied by Europeans and East Indians, have been reached by the Mission. There is already quite a network of railways in this region, and it offers a grand field for the work that the South India Mission

has undertaken. Numerous missions and missionary societies have operated here for a long period, the Wesleyans among them.

4. ALLAHABAD DISTRICT.

Allahabad is an important railroad junction, lying on the border of the North India mission field. It is the capital of the North-west Provinces, and has a large English population. It was first occupied by the North India Mission in 1874, being taken into the other Conference on its formation. We have a flourishing church and eight Sunday-schools in various languages. D. Osborne has been long stationed here, preaching in Hindustanee and English. The Hindustanee circuit has, however, recently been committed to another member of the Conference, a former resident of India. Agra, lying northward toward Delhi, with its celebrated Taj, Roorkee, in the far north, Jubbulpore in the Center Provinces, are important stations in the district.

Altogether, the South India Conference of 1880 reported 37 preachers, 29 being foreign missionaries, the others being for the most part either persons born in India of European parents or former residents of the country. There were 46 local preachers, 2,021 members, 23 churches and 9 parsonages, valued at \$158,033 40. There is a Church Extension Society in the Conference, and collections are made for missions and other causes.

PROTESTANT MISSIONS IN INDIA, (1879-1880.)

The following table was prepared by Dr. Irving, Secretary of the Presbyterian Board of Foreign Missions, who in connection with it¹ makes a statement of the numerous difficulties, arising from want of uniformity in the terms used and method of reporting, which are encountered in endeavoring to make up such a table of comparative statistics. It may be hoped that efforts in this direction will promote a more uniform system of making reports :

SOCIETIES,	When begun.	Foreign Missionaries.	Native Preachers.	Native Helpers.	Communicants.	Pupils.
BRITISH SOCIETIES.						
Baptist Missionary Society	1793	41	149	139	4,466	4,784
" General	1822	5	.....	21	982	565
Gospel Propagation	1726	65	58	1,129	15,838	16,856
Church Missionary	1813	116	119	1,990	20,510	50,556
London	1805	45	30	239	4,632	16,930
Church of Scotland	1828	13	4	.....	315	4,000
" Free Society	1843	22	8	232	891	8,599
United Presbyterian Society	1860	13	.....	119	806	3,196
English	1862	1	.....	.....	.....	160
Irish	1841	7	10	25	198	1,784
Welsh Calvinistic	1841	6	.....	.....	400	2,558
Wesleyan	1817	49	56	887	4,360	24,632
Original Secession Presbyterian Society	1872	1	.....	.....	15	.....
		887	434	4,781	52,913	134,420

¹ See "Foreign Missionary," April, 1881.

SOCIETIES.	When begun.	Foreign Missionaries.	Native Preachers.	Native Helpers.	Communicants.	Pupils.
AMERICAN SOCIETIES.						
American Board.....	1813	29	38	610	4,550	12,563
Presbyterian Board.....	1834	30	14	157	971	7,798
United Presbyterian Board.....	1855	5	2	37	304	1,426
Reformed Board.....	1857	5	4	110	1,286	1,576
Baptist Missionary Union.....	1840	17	26	100	16,991	2,532
" Free Will.....	1836	6	6	12	527	641
Methodist Episcopal Board.....	1858*	20	14	105	2,497	7,097
Evangelical Lutheran Board.....	1842	3	2	40	2,190	587
" " General Council.....	....	3	2	7	171	116
Canada Presbyterian.....	....	3	....	6	....	....
" Baptist.....	....	3	....	10	520	....
Friends' Society.....	1866	1	....	4	11	....
		125	108	1,198	20,018	35,341
CONTINENTAL SOCIETIES.						
Basel Missionary Society.....	1834	53	12	169	7,051	3,150
Gossners " ".....	1848	13	6	204	7,498	1,395
Moravian " ".....	1856	6	....	....	84	....
Leipzig " ".....	1841	3	4	101	9,400	2,196
Danish " ".....	1861	3	....	5	71	....
Hermansburgh Missionary Society.....	1861	8	4	....	....	....
Indian Home Missions.....	....	2	30	....	2,264	....
Swedish " ".....	1877	6	....	..	....	....
		94	56	479	26,318	6,741
BRITISH AND INDEPENDENT BURMAH.						
Baptist Missionary Union.....	1814	33	73	370	21,594	4,578
Society for the Propagation of the Gospel.....	....	5	6	8	115	553
		38	84	378	21,709	5,131
<i>Summary.</i>						
British Societies.....	....	392	440	4,789	53,028	134,973
American ".....	....	158	186	1,568	51,612	39,919
Continental Societies.....	....	94	56	479	26,318	6,741
Total.....	....	644	682	6,836	130,958	181,633

* Should be 1856; the figures are for 1879, exclusive of South India.—Ed. MANUAL.

Dr. Irving remarks: "There are some interesting features in this summary as indicating the progress of Christianity in India and Burmah, and these can best be seen by a comparison of the tables formerly issued."

FOREIGN MISSIONARIES.				NATIVE MINISTERS.				COMMUNICANTS.				SCHOLARS.			
1850.	1861.	1871.	1880.	1850.	1861.	1871.	1880.	1850.	1861.	1871.	1880.	1850.	1861.	1871.	1880.
895	541	548	644	48	183	384	682	18,410	49,688	78,494	130,958	78,778	96,574	*128,377	181,633

* Ceylon statistics lacking.

GERMAN AND SCANDINAVIAN MISSIONS.

We turn from Asia to Europe, and consider here, in due chronological order, the Mission in

GERMANY AND SWITZERLAND.

This Mission sprang out of our work among the Germans in the United States, and a brief notice of the latter work in its early history will be necessary. The influence of Methodism upon two independent German organizations should be recalled at the outset.

We refer to the United Brethren and the Evangelical Association. The former was founded by Philip Otterbein and Benedict Swoop, who, on meeting Bishop Asbury in Baltimore, in 1773, "resolved to imitate our methods as closely as possible." This body held its first Conference in 1793, and adopted the substance of our Discipline in 1815. It numbered 157,835 members in 1880. The Evangelical Association was founded in 1800 by Jacob Albright, who was converted under the preaching of one of Otterbein's associates. This is a spiritual and growing body, entirely Methodistic in character, which counted in 1880, 112,197 members in 21 Conferences in various parts of the United States and in Canada. So extensive is the indirect influence of Methodism among the Germans of America.

Our own direct mission work among this people began with the labors of William Nast in Cincinnati in 1835. He was a graduate of Tubingen in Germany, was designed for the Church, but became skeptical. Baur was his professor, and Strauss his classmate. He came to this country in 1828. In pursuance of his occupation as a teacher, he early fell into Methodist associations; but subsequently, after occupying a position at Westpoint, and being also invited to the Lutheran college at Gettysburg, he took the professorship offered him by authorities of the Protestant Episcopal Church in Kenyon College, Ohio. He however continued all this time to struggle either with his former skeptical doubts or with a profound conviction of sin. He finally, while still professor in the college, found the light and rest of faith at a Methodist revival meeting, in January, 1835. He at once felt it his duty to devote himself to the work of preaching, and being recommended to the Ohio Conference, received his first appointment as "German Missionary in the city of Cincinnati." Thus, in spite of other ecclesiastical influences, a man of such unusual force as a leader seems to have been providentially set apart to originate our German Domestic Missions.

The necessity for this work in Cincinnati, where the German population had already attained large proportions, had been clearly seen. In the first year of the mission many difficulties were realized, but success followed. Among the earlier converts in the progress of the work were

Messrs. Swahlen, Doering, and Riemenschneider, who, with many others, have rendered eminent service as preachers. Other preachers, like Adam Miller, and later, John C. Lyon, who had been connected with English-speaking Conferences, from time to time joined the ranks of their German brethren. Some, like Schmucker, came from the Lutherans; others were converted soon after arriving from Germany. By 1840 the work began to spread into Pennsylvania. The next year it opened in New York, and soon in the South and beyond the Mississippi. We cannot further follow the development of the German Domestic Missions, but will state only that the result is now found in seven Conferences, extending over the country, which aggregated in 1880 38,379 full members, and 4,741 probationers. Four collegiate institutions are maintained among them, and their periodical and book publications, beginning with Dr. Nast's "Christian Apologist," (1839,) are of great extent and influence. It has been said that no publishing house in the country issues so many German books as does our Book Concern at Cincinnati. Such is the expanding force of German Methodism in America by which the movement in Germany itself was inspired.

Germany was thoroughly pervaded, in the former part of the present century, by skepticism, and suffered under a dearth of spiritual religion. The German converts in this country were in correspondence with their friends in the fatherland, and conversions took place there through this means; classes were formed after the Methodist model, and earnest calls were sent back to America for evangelical preaching. In 1844 Mr. Nast was authorized to visit Germany, to inquire into the feasibility of opening a Methodist mission. He visited the societies formed in Wurtemberg by Christopher Muller, the Wesleyan preacher and his associates. This work was begun in 1830 and continued under embarrassing restrictions. So determined was the opposition of the Established Church every-where to mission movements, that the opening of a new mission from the United States at this time seemed to Mr. Nast impracticable. The political events of 1848 changed the face of affairs. A larger spirit of toleration remained after the social disturbances had subsided. A Mission to Germany was consequently established by our Board in May, 1849, and Ludwig S. Jacoby was appointed to this work. Mr. Jacoby was, at the time of his conversion in 1839, a young physician, of thorough culture, in Cincinnati. Mr. Nast was a chief instrument in his spiritual enlightenment. In 1841 he opened the German work in St. Louis; was made presiding elder in 1844; and, with Mr. Nast, represented the several German districts in the General Conference of 1848.

Mr. Jacoby's instructions designated either Bremen or Hamburg, two of the four free cities of Germany, as the point for beginning the Mission. He chose the former. Notwithstanding the pervading spirit of religious indifference, he was received with some favor by the people of this city, and was able to hire the Grocers' Hall for preaching services. Conversions soon followed in Bremen and neighboring places which were visited.

and the first Quarterly Conference was held in May, 1850. Methodist books, republished by prominent houses in Germany, obtained early and ready sale, and the publication of *Der Evangelist*, a weekly paper, was begun early in 1850, through the liberality of Messrs. Charles J. and Henry J. Baker, of New York. Mr. Jacoby readily obtained German tracts and Bibles from the American Tract Society and the American Bible Society.

In June of this year a Sunday-school was opened in Bremen, with 80 scholars, the number soon increasing to 300. This institution was almost unknown in Germany at the time, the few schools existing being chiefly those of the Moravians. The successes of our Mission with Sunday-schools ere long drew the attention of the Lutherans, and caused them to be adopted very largely throughout Germany.

The preaching services in Bremen began to multiply. Invitations came from Hanover, Oldenburg, and other places, and Mr. Jacoby called for aid from America. Messrs. C. H. Doering and L. Nippert were sent, and arrived in Bremen in June, 1850.

They were appointed to a circuit having fifteen appointments in and around Bremen, Mr. Jacoby continuing in that city year by year as the superintendent of the Mission. The work was prosecuted in a genuine Methodistic manner with extempore preaching, hearty singing, class-meetings, and outdoor meetings. The converts were active, some serving as colporteurs. Mr. Jacoby visited South Germany, and had a successful time in preaching to the Wesleyan congregations in Wurtemberg.

The manifest success of our Mission soon aroused a spirit of persecution which at times became violent. A riotous attack on Mr. Doering and his congregation occurred at Vegesack, a town near Bremen. The Kingdom of Hanover, the Duchy of Brunswick, and Grand Duchy of Saxe-Weimar were the scenes of similar disturbances, and the preachers were exposed to imprisonment. Notwithstanding the ordinance of religious liberty enacted by the Parliament in 1848, the power of legal restrictions in the several states was still felt. Only in the Grand Duchy of Oldenburg and in the free cities did our missionaries find full liberty to preach the Gospel and form congregations. In Saxe-Weimar, Erhart Wunderlich, who, after a return from the United States, where he was converted, began zealously to preach in his native region with many conversions, was restrained by the magistrates, imprisoned, and driven to emigrate again to this country that he might continue in the work of the ministry. Other preachers were raised up from the society formed by him in Saxe-Weimar. Messrs. Riemenschneider and Nuelsen arrived as re-enforcements in 1851. The former was sent to Frankfort, where, after a time he was permitted to hold meetings which were conducted with some success, but essaying a like work in Hesse-Darmstadt, he was imprisoned and ordered to leave the dukedom. Mr. Nippert found the way more open at Heilbronn in Wurtemberg this year, where a class was soon formed. At the same place, however, in the following year, Louis

Wallon was arrested and imprisoned soon after entering upon his work as preacher. Being discharged, he continued his work till February, 1854, when he was again arrested and imprisoned, and finally expelled from the country. Ernst Mann was confined seven weeks in prison. This extreme form of persecution ere long ceased. The rapid growth of our Sunday-schools was a principal occasion of the opposition, but in spite of hinderances the schools generally continued to prosper.

The first annual meeting of the Mission was held March, 1852, in Bremen, where such meetings continued to be held each year till 1859. The five missionaries were present at the first meeting. They reported 232 church members and 582 Sunday-school scholars. In the view of the meeting no further re-enforcement from the United States was necessary to carry on the work as now opened to them, since preachers were raised up on the ground. Two others, however, were subsequently sent out — Messrs. Jacobsmuehlen and Schwarz, the latter in 1858. In 1856 there were ten ministers and as many helpers, and the work had been extended to Berlin and into Switzerland. This year also, in September, the Mission was organized as a "Mission Annual Conference," Mr. Jacoby still continuing in the superintendency. Two years later four presiding elders' districts were formed, namely: Bremen, Oldenburg, South Germany, and Switzerland.

At the Conference of 1857, memorable for the presence of Drs. M'Clintock and Nast, and of the United States Minister, Hon. Joseph A. Wright, a new era of favorable prospects for our Mission in Germany seemed to open. A number of converted young men at Bremen formed at this time an association for instruction in view of the ministry, under Mr. Nippert. This was the germ of the Martin Institute. The Book Concern of Germany (*Verlag des Tracthauses*) originated the same year. In 1858 Mr. Jacoby was appointed director of the Biblical Institute, and the next year a building was commenced in Bremen for its use. The Conference of 1860 was held at Zurich, A. Sultzberger, A. Rodemeyer, and E. Gebhardt being received. *Der Evangelist* and *Der Kinderfreund* (begun 1852) had become self-supporting, and this year presses were purchased by which the Book Concern could do its own printing. In 1861 W. F. Warren arrived, to become professor in the Theological Institute. In the same year a large advance was made at Zurich, through the liberality of the Baker brothers, of New York, in the purchase of the Hotel Pfau for use as church and parsonage. A vigorous society now exists here, with a new and fine church edifice. The first preacher at Zurich was Mr. Jacobsmuehlen. For the first few years persecution prevailed in Switzerland, but toleration was secured, chiefly through the efforts of Mr. Fay, the United States Minister.

The year 1862 was one of special revival power, 800 members being added, and in Frankfort a new era of marked success began under Mr. Hauser's ministry. In Wurtemberg, in 1864, many people were excluded from the State Church for receiving the communion at the hands of the

Methodist preacher, and this provoked a considerable secession from the State Church, which seemed to open a larger opportunity for our work. By 1866 the membership had increased to 5,928. Dr. Durbin was a visitor at the Conference. Centennial collections were made throughout the Mission. This year Mr. Schwarz was sent to open a mission among the Germans in Paris, which was continued till the breaking out of the Franco-German war, when the missionary was compelled to retire. In the same year, Mr. Warren returned to America and J. F. Hurst arrived to take his place as theological professor. The year is also memorable for the centennial gift, by John T. Martin, of Brooklyn, of \$25,000 to erect a building for the Mission Institute. The Missionary Society appropriated \$15,000 to build an American chapel at Berlin, which was to be in part devoted to the uses of our Mission. The Conference of 1871 was held at Frankfort under the presidency of Mr. Jacoby, who now, after nineteen years of service, took leave of the Mission. He was chosen a delegate to the General Conference of 1872, and, after attendance at its session, was stationed at St. Louis, where he died in the triumph of faith the same year. Mr. Schwarz also returned to the United States in 1874, and died soon after receiving an appointment in the East German Conference. Mr. Doering was a delegate to the General Conference of 1876, and Mr. Nippert to that of 1880.

The decade 1870-1880 records a very marked extension of the Mission. There was an increase of 4,360 church members, 34 preachers, and 295 preaching-places. The total membership in 1880, including probationers, was 11,691. The number of Sunday-schools was 369, and of Sunday-school scholars 19,244. There were 68 ordained and 60 unordained and local preachers; 73 churches and 441 other places of worship. The Conference now embraces six districts, viz.: Bremen, Oldenburg, Berlin, Frankfort-on-Main, Wurtemberg, and Switzerland. In the process of extending our work the purchase of ground and the erection of chapels has been found a prime necessity, both for the permanency of the work on general principles, and from the difficulty of hiring and retaining the use of a hall in most places. Indeed, very few halls suitable to the purpose exist in German towns. Our members being of the poorer classes the building enterprises have involved the societies in heavy debts, which have been a great, though seemingly unavoidable, embarrassment. The total valuation of the chapels in 1880 was \$452,157, mortgaged to the amount of \$235,199, and demanding an annual interest of \$11,202. Deducting rent received, \$6,108 were required for interest. But it was estimated that if no chapel had been erected a rent of \$22,000 would have been required to furnish any thing like existing accommodations. The policy adopted is, therefore, an economical one. The example of our Mission in church building has given a new impulse to the State Church in this direction, where before it seemed to have abandoned all effort.

Our members in Germany have done well considering their circum-

stances in the matter of self-support. During the recent decade they raised \$40,193 toward liquidation of the chapel debts, the Missionary Society within the same time granting \$10,218. The debts increased \$121,544 during this period; but the value of the property increased \$354,633. The following table exhibits an encouraging growth of self-reliance in this Mission:

Year	Members.	Raised for Salaries of Preachers.	Average per Member.	Raised for Home Purposes.	Average per Member.
1871.....	7,461	\$2,149	\$0 29	\$21,733	\$2 91
1880.....	11,821	13,085	1 11	49,000	4 15

In contribution to the Missionary Society, our Mission averages over 14 cents per member, which is especially noteworthy in view of the fact that the State Church in Germany, according to Dr. Christlieb, (1878,) averages in gifts to foreign missions but three-fourths of a cent per member. An interesting table, illustrating the general progress of our Germany and Switzerland Mission, is given in the MANUAL for October, 1881, p. 324.

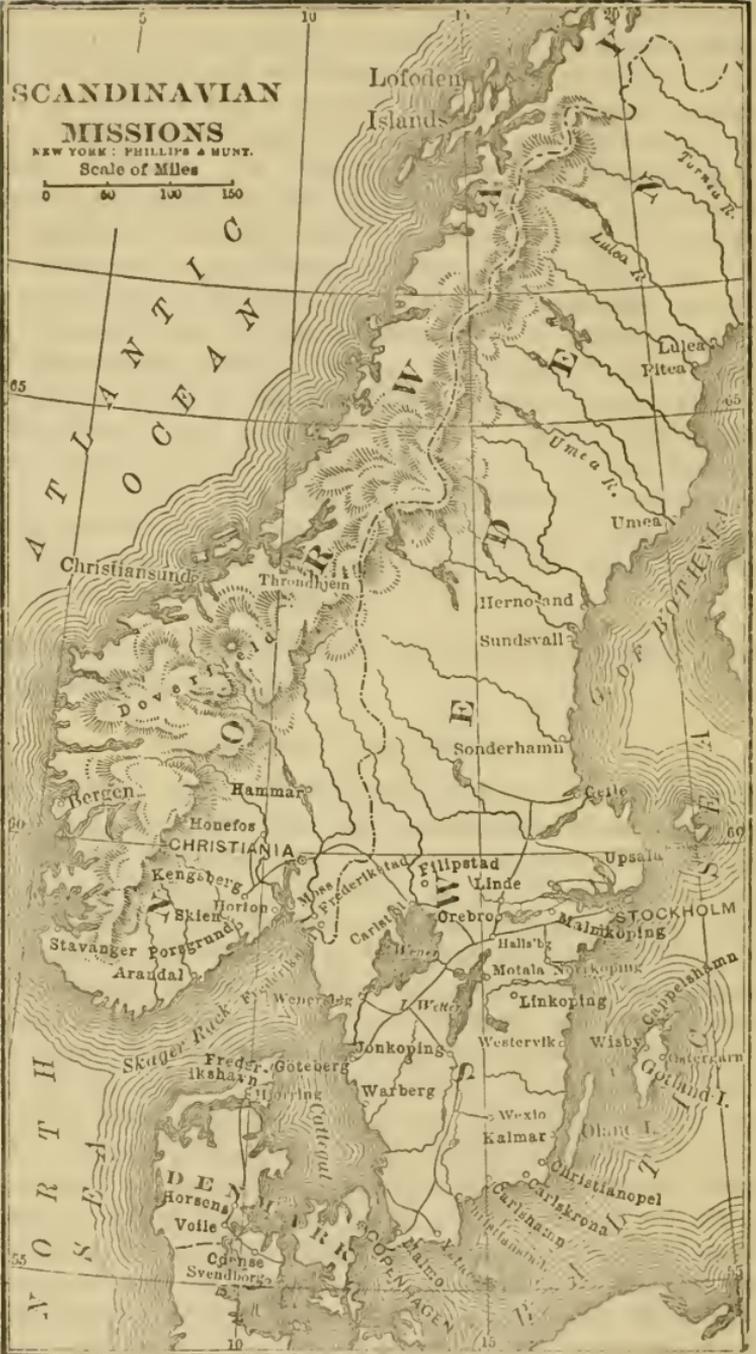
The Theological Institute and the Mission Press have been very important factors in the course of this progress. The origin of the Institute, the early directorship of Mr. Jacoby, and the arrivals of Messrs. Warren and Hurst successively to fill the theological chair, have been mentioned. On the return of the latter to the United States, Professor Sultzberger was put in charge of this department. Mr. Nippert succeeded Mr. Jacoby as director, and still retains that position. When Mr. Martin made his donation for a building, the question of location was left to the judgment of the German preachers. Frankfort-on-Main was fixed upon as being the present center of German Methodism and its probable center for the future. The school was, therefore, removed to this place from Bremen, and became the "Martin Mission Institute." A good, substantial building was erected for it on a well-chosen site. With exception of the salaries of the director and professor, which are paid by the Missionary Society, the institution is supported by voluntary contributions in Germany. It has graduated over 100 students, and nearly all the present preachers of the Conference in Germany have attended this school. The use made of the press, the distribution of Methodist books immediately upon the opening of our Mission, has been noticed; as also the first issue of *Der Evangelist* and *Der Kinderfreund*. *Der Missions Bote* was started at a later date. The origin of our Book Concern in 1857 has been mentioned. The Missionary Society appropriated, in 1860, \$1,000 toward the establishment of a press for the Mission, which was located in Hastedt, a suburb of Bremen. It was subsequently removed to Steffensweg, Bremen, occupying the vacant parsonage, the former chapel of the Institute being made the salesroom of the Book Concern, now an imposing building on Georg Strasse. Here a great work has been already accomplished, which does much to bring our Mission into high repute throughout the land.

A large number of hands and several presses are continually employed. A debt which had for some years fettered the Concern was liquidated in 1880, by a response of subscriptions in Germany to the liberal offer of \$5,000 from that benefactor of our Missions, Rev. J. F. Goucher, of Baltimore. The property of the concern in that year amounted to about \$63,500. C. H. Doering has been for many years the Book Agent, and A. Rodemeyer is Editor. In 1880 the number of subscribers to the "Evangelist" was 10,578; to the "Children's Friend," 11,107; to the "Monthly Messenger," 11,545; to other periodicals, 12,807. From 1850, or near the beginning of the Mission, to 1870, 382,000 books had been sold. We are without an estimate for the succeeding decade, but there has been a constant advance in this important work of providing a sound evangelical literature for Germany through our Mission Press. A Tract Society, which has issued and distributed full 10,000,000 pages of tracts, and a Sunday-school Union, exist in the Mission. These have been aided by the same general societies of our Church, as also by the Religious Tract Society of London. The American Bible Society has a depot in our publishing house, and with its aid one of the presses is chiefly employed in printing Bibles and Testaments, in the distribution of which a number of colporteurs are constantly engaged.

We readily connect with the history of the Germany and Switzerland Mission that of the

SCANDINAVIAN MISSIONS.

These had a similar origin with the Mission in Germany. They sprang out of the work begun in the United States among the Scandinavian immigrants. The religious necessities of these immigrants were specially pressed upon the attention of the Board in the year 1844. At this time a preacher of Swedish birth, Olof Gustaf Hedstrom, who, coming to this country in early life was converted in 1829, and, received on trial in the New York Conference in 1835, was filling an appointment in the interior. His extraordinary zeal and great power of endurance were well known, and he was looked to to undertake a mission enterprise among his fellow countrymen in the city of New York. David Terry, the Recording Secretary of the Missionary Society, was the chief instigator and promoter of the proposed movement. Peter Bergner, an earnest Swedish convert, was ready to co-operate. A subscription was started among generous laymen, and a ship, which lay at a pier in the North River, amid the Scandinavian shipping, already fitted up within for purposes of worship, was purchased and named the "John Wesley." This, as also the new ship which succeeded it in 1857, became Pastor Hedstrom's "Bethel Ship," the chapel of the "North River Mission," to which he was appointed by the New York Conference of 1845. He became a watchful and providing father to his people, both in a spiritual and temporal sense. Many thousand Bibles and Testaments were distributed from the ship

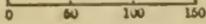


SCANDINAVIAN

MISSIONS

NEW YORK: PHILLIPS & MUNT.

Scale of Miles



ATLANTIC OCEAN

NORTH SEA

Lofoden Islands

Torneo R.
Lulea R.
Lulea
Pitea

Umea R.
Umea

Christiansund

Thronthjem

Hernoand
Sundsvall

Sonderhamn

BOTTENTIA
SWEA

Bergen

Hamar

Celle

CHRISTIANIA

Honefos

Upsala

Kengsberg

Horison

Fillpstad

STOCKHOLM

Stavanger

Porsgrund

Skien

Orebro

Malinikoping

Arandal

Moss

Frederikstad

Linde

Motala

Norikoping

Skager Rack

Wenerberg

Carlsdal

Wenon

Linkoping

Copenhagen

Freder. lkshavn

Goteberg

Jonkoping

Westervike

Wisby

Gotland I.

Horning

Warberg

Wexlo

Kalmar

Olant I.

DENMARK

Horsens

Volle

Christianopol

Carlskrona

Copense

Svendborg

COPENHAGEN

Carlskrona

Carlskrona

5 10 15 20

65 60 55

yearly; the converts were numerous. Germans and people of other nationalities, besides the Scandinavians, shared in the benefits of this Mission.

The converts carried their religious zeal with them in migrating westward, and Scandinavian missions sprang up in that direction. Messrs. J. J. Hedstrom, (the Pastor's brother,) Erickson, Willerup, Neuman, and others were zealous preachers. By 1855 there were 24 missionaries in a widely-extended field, with 1,074 members and some church buildings. In 1880, the work had expanded into two distinct conferences, the North-west Norwegian and the North-west Swedish, in which there were 86 preachers in charge, 6,937 full members, with 831 probationers, and 104 church buildings. There are besides other Scandinavian districts connected with English-speaking conferences. A Swedish and a Norwegian religious paper are published. Pastor Hedstrom died in May, 1877.

Previous to this event, in the failure of his health, his place had been supplied by Olof P. Petersen, his assistant from 1850, who was, however, soon after succeeded in this work by others. The Bethel Ship was moved to Brooklyn in 1876, but was subsequently abandoned as a place of worship. The Swedes had previously built a church in Brooklyn, and for the Norwegians a church was also provided in the same city by Edwin Mead, a generous citizen of New York, which he replaced by a new one, mostly at his own expense, in 1881. Such is a brief notice of the rise of that earnest Gospel movement among the Scandinavians in this country which originated, by the visits of the early converts to the fatherland, our Missions in those countries. The visits were sometimes made for the express purpose of securing the conversion of friends at home. We begin with

I. NORWAY.

The above-mentioned O. P. Petersen, a Norwegian, converted in 1846, became a member of the Bethel Ship the next year. In May, 1849, he visited his native land, and his evangelistic efforts during a year's sojourn produced a wide-spread awakening. Returning to the United States he became a missionary in Iowa, but the Board having resolved, at the instigation of Pastor Hedstrom, in 1853, to open a Mission in Norway, where a continuous revival was already in progress, Mr. Petersen was summoned to undertake it. He arrived in Frederickstadt, Norway, in December, 1853. Success at once attended his preaching, but a bitter opposition was aroused against the Mission as an ecclesiastical invasion, and against the searching character of the doctrine preached. Sarpsborg was soon made a second center of operations. In the summer of 1856, C. Willerup, an ordained minister, was sent to Norway as superintendent of the work, and a church was organized, having one hundred and nineteen members at Sarpsborg, and about seventy at Frederickshald, with a Sunday-school in both places. Church buildings were erected in both places the succeeding year.

In 1857, Mr. Willerup, being a Dane, was sent to conduct a work in

Denmark, still remaining superintendent of the Scandinavian Mission. Messrs. Steensen, Cederholm and Arvesen re-enforced the mission in Norway, the last named opening the work at Porsgrund. Class-leaders and local preachers were soon raised up, and the ranks of the ministry began to be filled in the country, so that no more missionaries were needed from the United States. P. Olsen and M. Hansen are among the early names. Circuits were added year after year. Christiania was occupied in 1864. In 1866 Dr. Durbin, on his visit, found a poor but fervent membership. The Mission was greatly hindered by the laws against the exercise of the pastoral office by dissenters, and greatly needed a literature and theological school. The press has in later years been very abundantly employed. This year there were, in all Scandinavia, 8 church edifices, 757 members, 11 Sunday-schools, and 342 scholars.

In 1868 the Missions were divided, and Mr. Petersen, then in Wisconsin, was appointed to the superintendency in Norway. He found a discouraging state of things in Christiania where as yet there was no edifice, and throughout the Mission the most favorable sign was the reaction produced upon the Lutherans in stirring them up to chapel building and active mission work. But our own societies prospered much the succeeding year, and in 1870 Mr. Petersen left the Mission in a promising condition to the superintendency of Mr. Hansen, who exhibited great fidelity and wisdom in the prosecution of his work. Now came the best days of the Mission. "In the year 1872," says Dr. Reid's History, "the members, as poor as they were, gave an average of \$5 each to the benevolent objects of the Church. One lady member, more able than the rest, offered \$4,500 to build a church at Christiania. The little Church periodical, *Der Evangeliste Kirketidende*, ('Evangelical Church Tidings,') had run up to nearly thirteen hundred subscribers. In 1877 this periodical became a weekly, and was issued in improved form, changing its name to *Christelig Tidende*, ('Christian Tidings,') The *Boinenes Søndags-Blad*, ('Children's Sunday Paper,') had 2,400 subscribers. In Christiania, as the result of A. Olsen's labors, 120 persons were received into full connection and 127 on probation, and a chapel was commenced with a seating capacity of 1,200. This was dedicated by Bishop Harris during his visit to the Mission in 1874, and was afterward crowded with attentive hearers every Sunday."

In August, 1876, the Norway Mission was organized as a Conference, embracing the two districts of Christiania and Porsgrund, and counting at that time six elders, one deacon, and eight probationers; three of the latter being then received into full connection. There were 2,798 members. At the Conference of 1879, Mr. Hansen was elected a delegate to the General Conference. Bishop Wiley, who presided then, wrote: "I find a very excellent type of Methodism in Norway. It reminded me of the Methodism of forty years ago in America." The effects of financial distress were specially felt at this time, and the debts on some of the churches have been a severe burden to the people. This year also, J. H. Johnson, of the Norwegian work in America, was sent out to the Mission. In 1880

some relief was granted by the General Committee for church debts. The people showed great eagerness to listen to our preachers, but the restrictive effects of the laws are a serious hinderance to our growth. Nothing is abated from the taxes imposed upon our members for the State Church. Our societies are not allowed to receive any members under nineteen years of age. The rising movement of emigration has also made a draft upon our membership. The statistics of the year show 20 ordained preachers, 16 local preachers, 3,007 members, 22 churches, 42 Sunday-schools, with 2,290 scholars. The press work has developed very largely, the latest report (1881) showing 26,961 volumes, and 1,840,750 pages printed during the year.

II. SWEDEN.

J. P. Larsson is the founder of this Mission. He was a young sailor when converted at the Bethel Ship, and in the warmth of his religious experience returned to his native land to tell his kindred and friends of the good news. So powerful was the influence which accompanied his words that he was constrained to continue his labors, supporting himself meanwhile with his own hands, for a year and a half, until, in 1854, Pastor Hedstrom advocated the claims of this work before the Board, and a small appropriation was made to so far aid Mr. Larsson that he might devote his whole time to spiritual labors. He spent several months thereafter in the city of Calmar, distributing Bibles, visiting the people, and holding meetings with marvelous results. The next year S. M. Swenson, one of the class leaders of the Bethel Ship, joined Mr. Larsson, and the two spoke to vast multitudes of people, among whom clergymen, magistrates, teachers, and other learned men were often found. This was only lay preaching, as there was yet no recognition of dissenters' rights in Sweden.

In 1857 the King of Sweden made an earnest effort to secure more liberal legislation, but was thwarted by the influence of the ecclesiastics. The agitation of this question continued largely to occupy public attention for some years. In 1865 A. Cederholm, an ordained missionary of our work in Norway, went over to Sweden and opened preaching at Wisby, in the island of Gottland, and was soon assisted by A. Palm. The congregations still abstained from meeting in the hours of service of the Established Church, and from all organization as churches or administration of the ordinances. Dr. Durbin visited the mission this year, and at Wisby advised the formation of classes and an application to the government to be set off from the State Church. Also at Gottenburg, where a hall was being fitted up for services to be conducted by Messrs. Larsson and Olsen, similar action was counseled. The next year Mr. Larsson, on the decease of Mr. Cederholm, took his place at Gottland, and V. Witting was transferred from the United States to Sweden, and took charge of the work in Gottenburg and Stockholm. In the former city a powerful revival occurred, with crowds of people attending the services, who were countenanced in so doing by Dr. Wieselgren, the archdeacon of the diocese. Great

revivals also prevailed this year at Carlskrona, Monstera, Calmar, and other places. In Carlskrona the people soon built a neat chapel, "many of them," says Dr. Reid, "living on two meals a day in order to have something to contribute to the building, and many others pawning articles they could spare from their houses or wardrobes for the same purpose." This was the first Methodist church in Sweden.

In 1868 Bishop Kingsley inspected the work, and it was set off as a separate Mission, under the superintendence of Victor Witting. The number of members reported at the close of the year was 1,326. The Churches grew in strength. The movements of the Mission were every-where attracting the attention of the rich and influential and learned, and finding favor. In September, 1869, a chapel was dedicated at Wisby, and on that occasion Mr. Witting preached, by special invitation, before her royal highness the Princess Eugenic, at her summer palace, "Fridhem." Early in 1870 a large manufacturer was converted, who thereupon established morning and evening prayers among his employés, a large number of whom were converted—an event which had an extensive influence.

During 1871 eight chapels were built and dedicated, and eight more were in process of erection. Able preachers were also being raised up in more than sufficient numbers to supply the existing societies, and generous contributions were made for the benevolent interests of the Church. In 1872 fifty preachers were engaged in the work. In the year following there were nearly 1,000 conversions, with some 4,000 scholars in the Sunday-schools.

This prosperity naturally provoked opposition. Restrictive laws still existed, which were sometimes used against us. Mr. Nilsson was imprisoned eleven days for preaching the Gospel, and Mr. Wallenius fined for the same act. The persecution raged especially at Warberg, but we soon after had a fine chapel there. In 1874 a new law to secure the recognition and rights of dissenters having been passed, the annual meeting of the Mission, under the presidency of Bishop Harris, decided with great unanimity to formally withdraw from the State Church. The action was received with manifest favor from the authorities and the public. The title chosen by this body was "The Swedish Methodist Episcopal Church." A deputation of preachers and laymen sought an audience on this subject with the king, who received them with great consideration and much emotion, saying, as he dismissed them, "God be with you, my people." The petition for separation had, however, first to obtain approval from the consistories of all the dioceses in which we had societies, and the final action was consummated only after the lapse of some time. This year (1874) the Mission counted 2,507 members, 22 chapels valued at \$28,424, and more than \$1,600 was contributed to the Missionary Society. The Mission was divided into three districts. The training-school for candidates for the ministry, which had been formed at Orebro, counted 17 students. From funds contributed by the people a press had also been purchased, and a book concern established, under the title "Wesleyana,"

which is located at Goteburg. Twenty books and pamphlets and twenty-six tracts were published during this year. The *Lilla Sandebudet*, ("Little Messenger,") a good church periodical, had 4,000 subscribers, and the Sunday-school paper the same number. Such are some of the indications of the condition of the Sweden Mission when the separation from the State Church was accomplished.

The organization of the Mission as an Annual Conference followed in August, 1876. The two years had shown a marked growth. The number of ministers at this date was 53, with 59 assistants; members, 5,663; churches, 31, valued at \$97,262. Upon this amount of church property, however, there was a heavy indebtedness of \$55,462. Some of the societies had, doubtless, incurred these debts under circumstances to justify it. In Sweden, as in Germany, it is difficult to hire halls suitable for worship, and school-houses, of which our itinerant fathers availed themselves in America, are not to be had. In many cases the policy of running in debt was hardly defensible, and in more recent years church-building in the Sweden Mission has been conducted with a more strict dependence upon the resources in hand. Nevertheless, the people, in the year of the Conference organization, realizing the aggregate of the indebtedness, set about reducing it with a patient determination. Every thing that concerns building in European countries looks to a prolonged future. Loans are effected for a number of decades, and can be gradually reduced by paying a high rate of interest. Bishop Andrews, who organized the Conference, wrote at the time concerning the matter: "A Conference which sat under the shadow of a cathedral which was about 200 years in building, and is 600 years old, may, perhaps, be pardoned if it lays its plans for the life-time of a generation." Unexpected financial depressions in the country, and particularly the depletion of our societies by a large emigration, which springs up afresh, leaves the indebted churches in a state of embarrassment noted in the Annual Reports, and which, to be rightly regarded, must be judged in view of the circumstances here presented. The straitened condition of the missionary treasury has forbidden the Society to make such grants to relieve the Swedish Churches as the necessities of the case have seemed to require. Very few parsonages have been built or procured, there being only three reported in 1880.

The laws have been generally administered in a manner favorable for our work since the formal separation. The reports for each year since the organization of the Conference show a steady growth. In almost every place additions have been annually made to the societies, and the Sunday-schools have flourished. Our work has taken hold among a good, interesting class of people, sober and industrious, mostly mechanics and farmers. It has also of late engaged the attention and received the contributions of many among the wealthier class in the community. A second congregation has been formed at Stockholm. The Theological School has been removed to this place, and is under the direction of G. Fredengren. The number of students last reported was eight. Measures

have been taken to establish a common theological school for the three Scandinavian Missions. In the old university town of Upsala we have a good church and a successful work. Altogether there were reported in 1880, 47 churches valued at \$123,963; 7,824 members, and 6,148 Sunday-school scholars; \$1,648 was collected for the Missionary Society, and \$11,702 for self-support. There are three districts in the Conference—Stockholm, Karlskrona, and Goteborg, the largest churches being at Stockholm, Upsala, Gefle, Eskilstuna, Karlskrona, Calmar, Norrkoping, Wisby, Goteborg, Orebro, and Karlskoga.

III. DENMARK.

In 1857, as noted in the sketch of the Norway Mission, Mr. Willerup went to Copenhagen and conducted preaching services there, where a zealous colporteur, Boie Smith, had already been at work. Mr. Larsson came as assistant preacher the next year. Only moderate success attended these efforts. The need of a church building was felt, and a liberal proposition for this object was made by a wealthy convert in the city. In 1861 the General Committee appropriated \$5,000 toward the erection of a church in Copenhagen, to which Harold Dollner, a liberal Danish merchant of New York, and Danish Consul-General, has added from time to time other large contributions. In 1866 this church was dedicated with impressive ceremonies. It is a commodious and handsome building, valued at about \$65,000. At this date there were four appointments in Denmark, namely, Copenhagen, Veile, Svendborg, and Fraborg. Different preachers succeeded Mr. Larsson, one after the other, as assistants to the superintendent. Veile, which is now, in view of its large membership, our chief station, and where a good church has been built without aid from abroad, was opened by Mr. Smith. The latter, before leaving Veile in 1872, dedicated a church at Hornsyld, which had been presented to the mission by a Danish resident, Niels Simonson. In 1870 the work had spread into Langeland, across the river from Svendborg. There, a wealthy farmer, named Brann, secured the erection of a very fine chapel which he deeded to the Mission on condition of receiving a four per cent. annuity. Thus various hopeful events have occurred from time to time to encourage this Mission where the work has been, on the whole, difficult.

Among these difficulties, internal troubles are to be counted. At one period (1872) a large number of members withdrew or were expelled from the Mission. Similar factional troubles have existed in later years. The external obstacles have been the religious coldness of the people, who in general lack that spiritual ardor which characterizes the Swedes, a disposition to remain satisfied with the formal rites and services of the Established Church, and the silent but continuous opposition of ecclesiastical influence to our success. Prejudices which formerly existed against us have, however, of late yielded to a better feeling, though a good deal of bigotry is still manifested by the authorities, and the efforts of the Mission to hire halls for preaching are often thwarted. As early

as 1873 a great public advance was made in the recognition of Karl Schou as a clergyman and Superintendent of the Mission, to which position he had been appointed the previous year. During all the difficulties of the Mission, Hon. M. J. Cramer, United States Minister for many years at Copenhagen, and an ordained minister of our Church, has rendered constant and valuable aid by his sympathy and counsels. Mr. Dollner was also its steady friend and constant pecuniary helper.

The inspiring influence of our work upon the State Church, especially in the matter of Sunday-schools, has been very marked here as elsewhere in our Missions to Western Europe. The eager interest taken by the children in our schools has seemed to necessitate a like organization in the Established Church. The Superintendent's report for 1877 says: "Sunday-schools are now being opened in nearly all the towns, and many places in the country. In Copenhagen, where there were, four years ago, only three or four, there are now over twenty." And Bishop Bowman wrote the next year: "If this, our influence on the State Church were the only good Methodism has done for Denmark, it would be sufficient to compensate for all the expenses of the Mission."

By the most recent accounts from this Mission the former troubles have disappeared, and an era of steady prosperity seems to have begun. Promising candidates for the ministry are coming forward. A new church has been erected in the important seaport of Frederickshavn, and another is in process of erection at Svendborg. Provision has been made by Mr. Dollner for entirely relieving the church in Copenhagen of its heavy debt. Considerable work has been done by the Mission through the press, the last report showing 352,000 pages printed during the year. A monthly "Missionary Advocate" (now changed to a semi-monthly) has been for some time published, and also a weekly paper. Karl Schou is still Superintendent. The statistics for 1880 show 7 circuits; 8 ordained and 4 unordained preachers; 4 churches, valued at \$76,860, with 739 members; and 17 Sunday-schools, with 1,079 scholars.



NEED OF EVANGELICAL MISSIONS IN EUROPE.—This arch-heresy, that baptism is an indispensable and inevitable saving grace, and that the actual Christian state is to be developed by constant attention to the sacrament of the Lord's Supper, administered by a regularly authorized priest, prevails every-where in Europe, and (excepting Jews, infidels, and the Baptists, Methodists, and a few others) pervades all classes as an unquestionable reality. All this must be overcome by true evangelical Christianity. The first form of successful conviction, leading to true conversion, must be doubt as to the genuineness of sacramental regeneration; and the next, a clear understanding of personal guilt for sin, which will throw away the cherished errors of a lifetime, to find a Saviour from guilt and hell. A hard thing to undertake, and yet we and our brethren of other spiritual Churches must reach this result through the truth and the power of the Holy Spirit, or fail.—BISHOP PECK.

COMPARATIVE TABLE OF THE GERMANY AND SWITZERLAND CONFERENCE,
SHOWING THE PROGRESS OF THE CONFERENCE FROM DATE OF ITS ORGANIZATION.¹

YEARS.	MEMBERS.		SUNDAY-SCHOOLS.		SELF-SUPPORT.		COLLECTIONS FOR CHURCH SOCIETIES.				TOTALS.		Average per Member.
	Full Communion.	On Trial.	Schools.	Scholars.	Various Purposes.	Salary.	Missionary Society.	Tract Society.	Bible Society.	Sunday-School Union.	Self-support.	Collections.	
					Marks.	Marks.	Marks.	Marks.	M'ks.	M'ks.	Marks.	Marks.	Marks.
1856...	424	109	15	1,108	.....	.....	396	89	..	11	.....	416	.....
1857...	558	216	16	1,125	.....	.....	1,702	525	16	..	.....	2,243	.....
1858...	755	824	19	1,190	.....	.....	2,979	738	40	34	.....	3,791	.....
1859...	828	491	24	1,585	.....	.....	3,213	784	97	52	.....	4,146	.....
1860...	1,051	586	36	2,020	.....	.....	3,290	806	74	76	.....	4,246	.....
1861...	1,354	827	40	2,254	.....	.....	3,216	1,006	12	62	.....	4,296	.....
1862...	1,753	824	44	2,601	.....	.....	5,923	1,132	84	60	.....	7,149	.....
1863...	2,126	1,249	51	2,844	.....	.....	4,749	1,019	118	3	.....	5,884	.....
1864...	2,852	1,280	66	2,985	.....	.....	5,352	1,625	196	32	.....	7,145	.....
1865...	3,465	1,351	82	2,953	.....	.....	4,668	1,516	157	61	.....	8,302	.....
1866...	3,905	1,465	117	5,264	.....	.....	3,848	1,909	200	41	.....	5,998	.....
1867...	4,302	1,626	139	5,868	.....	.....	3,625	1,896	233	40	.....	5,794	.....
1868...	4,816	1,518	148	6,350	.....	.....	1,272	1,944	76	4	.....	3,296	.....
1869...	5,396	1,661	171	7,434	64,509	2,255	864	1,425	72	42	66,764	2,408	9.95
1870...	5,812	1,447	151	8,378	72,083	4,361	687	1,515	57	20	76,444	2,179	9.70
1871...	6,032	1,369	207	9,216	78,057	9,054	465	1,850	63	15	87,151	1,923	11.90
1872...	6,230	1,727	229	10,071	86,394	11,586	369	1,902	108	24	97,980	2,403	11.85
1873...	6,642	1,871	244	11,260	103,239	16,170	2,547	1,968	219	105	119,409	4,889	14.45
1874...	7,022	1,899	262	11,662	128,769	15,729	3,564	2,052	303	117	144,498	6,036	16.85
1875...	7,348	2,319	273	12,395	152,030	18,600	4,992	2,067	357	165	170,630	7,521	22.40
1876...	7,960	2,264	301	13,355	157,786	29,780	5,883	1,655	324	174	187,566	8,036	19.15
1877...	8,537	2,270	314	15,283	149,010	38,275	6,442	1,735	292	166	187,285	8,635	18.15
1878...	9,083	2,237	338	16,476	152,650	45,487	6,120	1,339	270	190	198,087	7,919	18.19
1879...	9,224	2,112	360	17,953	154,563	52,811	5,625	1,432	273	220	207,374	7,550	18.95
1880...	9,444	2,377	372	18,716	151,651	55,651	5,186	1,181	251	636	207,302	7,254	18.14
1881...	9,717	2,237	380	19,359	159,887	57,531	5,898	926	286	289	217,418	6,894	18.70

BY DECADES.

1860—total membership, 1,637; total collections toward self-support, 4,246 marks; average per member, 2.59 marks.

1870—total membership, 7,259; total collections toward self-support, 76,444 marks; average per member, 9.70 marks.

1880—total membership, 11,821; total collections toward self-support, 207,302 marks; average per member, 18.14 marks.—NOTE: The mark = 28.5 cents.

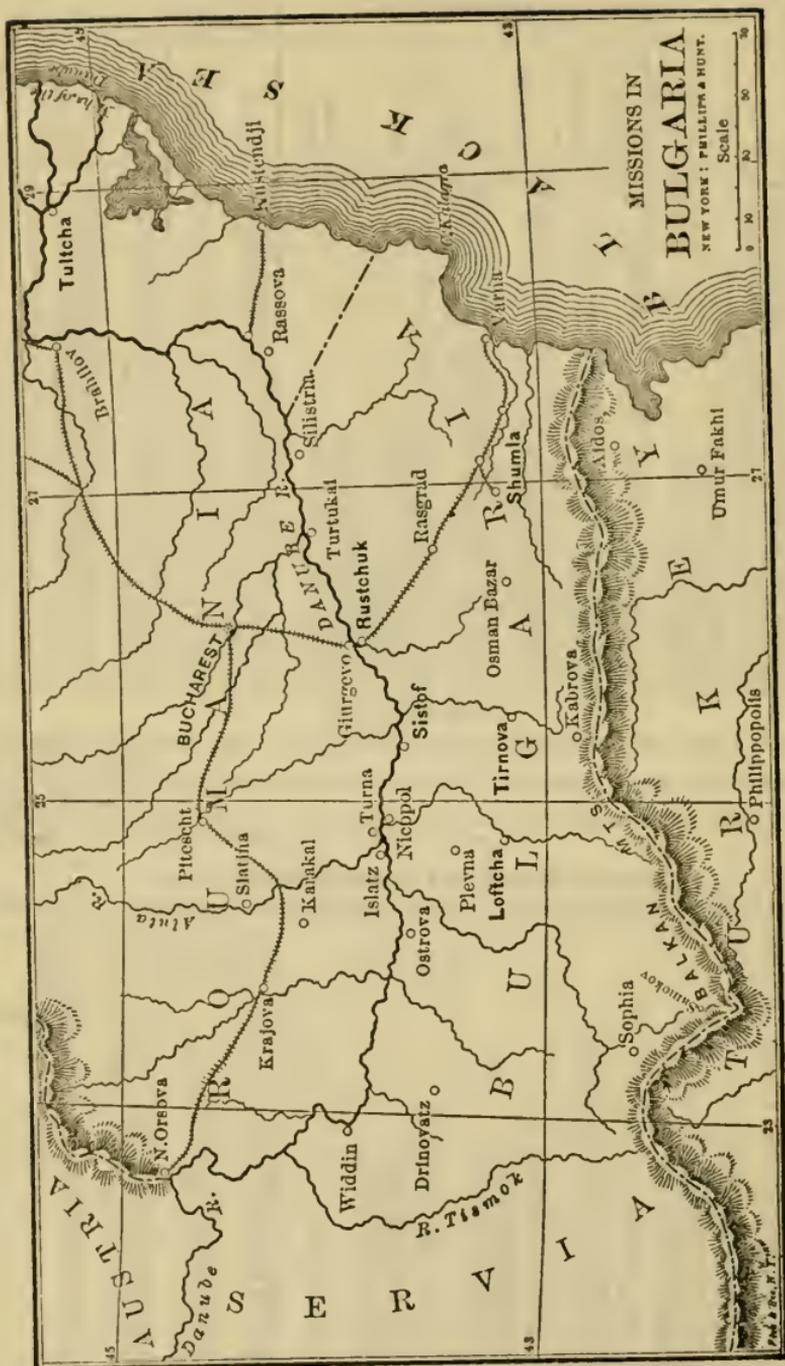
COMPARATIVE TABLE OF THE SWEDEN MISSION,
SHOWING THE PROGRESS OF THE MISSION FROM DATE OF ITS SEPARATE ORGANIZATION.²

YEARS.	Preachers in the Service of the Mission.	Members in full communion and on trial.	SUNDAY-SCHOOL CHILDREN AND TEACHERS.		CHURCH PROPERTY.			NUMBER OF SUBSCRIBERS.			
			Children.	Teachers.	Churches.	Value.	Debt.	Missionary Collection.	Sum of all Collections.	Sanchebuet.	Sondags-skolklockan.
1868...	7	424	854	84	..	.....	.....	\$97 84	6,522	84	.....
1869...	15	1,326	1,021	110	..	.....	.....	160 78	12,754	71	408
1870...	14	1,742	1,273	114	2	\$4,702 71	\$2,567 57	148 65	4,651 98	547	.....
1871...	28	2,495	1,777	180	4	5,891 90	4,332 49	444 91	4,953 36	895	.....
1872...	30	3,113	1,954	183	9	13,689 19	6,602 50	582 46	8,851 21	1,896	.....
1873...	39	3,649	2,506	238	17	23,000 00	10,397 03	923 48	10,765 25	1,849	2,431
1874...	48	4,517	3,396	291	22	28,452 84	13,386 45	1,212 58	16,062 40	2,644	3,684
1875...	58	5,023	4,136	361	28	76,894 92	43,406 49	1,450 82	15,951 02	3,943	5,565
1876...	55	5,667	4,931	435	31	93,882 59	52,550 35	1,652 21	19,550 09	4,283	6,754
1877...	57	6,262	4,971	440	39	91,437 07	46,569 81	2,123 24	17,012 54	4,311	6,544
1878...	54	6,500	5,500	505	38	107,250 24	47,853 75	1,645 02	26,278 13	4,116	4,850
1879...	58	7,516	6,643	523	43	113,778 27	50,181 97	1,662 20	24,601 29	3,871	4,599
1880...	52	7,824	6,438	488	47	124,952 70	44,754 25	1,663 27	27,805 99	3,571	3,211
1881...	58	8,205	6,473	520	52	135,488 88	54,519 08	1,976 75	25,755 29	3,765	4,871

¹ This table was furnished by Dr. Rehl during his visit to the Germany and Switzerland Mission.

² This table was furnished by Rev. B. A. Carlsson, Presiding Elder of Karlskrona District.





THE BULGARIA MISSION.

THE Bulgarians, originally of Turanian stock, migrated into Europe and established a kingdom in the seventh century, which was in frequent conflict with the Greek emperors. Mingling their blood with the Slavic population which had preceded them on the soil, they lost, in process of time, much of their fierce and warlike disposition, and became entirely Slavic in speech and character. They were converted to Christianity in the ninth century, and adopted the forms and government of the Greek Church. They early occupied the country both north and south of the Balkan Mountains, and are found mingled with the Greeks throughout Macedonia. The present total Bulgarian population is estimated at about 4,500,000. Bulgaria formed a portion of the Turkish Empire from the time of its establishment in Europe.

About 1830 signs of an awakening appeared among the Bulgarians, incited by influences from Western Europe. They developed a remarkable interest in education, for which they began to make special efforts in 1850, having succeeded in establishing a system of schools which extends to every town and village. In the matter of religion they had frequently sought, during the present century, to make their Church independent of the Greek patriarch, and to free themselves from the enforced use of the Greek tongue, and such independence was finally secured, under decree of the Turkish government, in 1870.

Immediately upon evidence of the educational movement among this people our missionary authorities were awake to the prospects which seemed to open here for mission work. In 1852 the General Committee made an appropriation of \$5,000 for a Mission to Bulgaria, to be applied whenever the project should become feasible. Though an appropriation was made in similar manner from year to year, the Mission was not actually begun till 1857. The American Board of Commissioners for Foreign Missions had been many years operating among the varied population of European Turkey, and their attention was drawn to the movement among the Bulgarians. They were particularly encouraged by the ready sale found for portions of Scriptures in the Bulgarian language. Finding themselves unable to answer the appeals which came to them from the Bulgarians north of the Balkans, they made, in the year 1854, a formal proposition to the Missionary Secretaries that our Church should occupy that portion of the field, and in subsequent years the relations of the two Missions have been of a cordial and mutually helpful character.

In 1857, Wesley Prettyman and Albert L. Long were sent out to open the Bulgaria Mission. They explored the territory north of the Balkans in company with Dr. Bliss, of the American Board, who had knowledge of the country, and found the general attitude of the government and

people favorable. They fixed upon Shumla as their chief station. Here 8,000 of the 40,000 population were Bulgarians. F. W. Flocken, who was a German of Russian nativity, arrived from the United States as a re-enforcement early in 1859, the three missionaries still occupying Shumla. Their attention was ere long drawn to Tirnova as a more eligible headquarters for the Mission. Here the Bulgarian element was in preponderance more decidedly than in any other city, and growing in power. Mr. Long removed thither in September, 1859. Our missionary found more favor here than did the Romanists, who, at this period, were making special efforts to win over the Bulgarian Church to their communion.

As Mr. Long began to gather a congregation at Tirnova, bitter opposition appeared on the part of the ecclesiastics. Some of the latter, however, came to the missionary, confessed the lack of true religion among their people, and begged the loan of Bibles. At this juncture Gabriel Elieff, who had been converted many years before through the reading of a Bulgarian Testament published by the British and Foreign Bible Society, and had been long employed as a colporteur by that Society, attached himself to Mr. Long, and has ever afterward distinguished himself as a faithful laborer in our Mission. "He has shared," says Dr. Reid, "all its vicissitudes and been the inspiration for its continuance." Mr. Prettyman continued to direct the work at Shumla, which bore fruit in some conversions and in the growing repute and influence of the missionaries in the adjacent country.

Mr. Flocken was attracted to Tultcha, near the mouth of the Danube, where, among the varied population, were to be found some 200 families of Molokans, a sect from Russia, which practiced a primitive mode of worship quite similar to the Methodist, and derived, as they affirmed, about ninety years earlier from England. It was asserted that the sect numbered nearly one million in Russia. Mr. Flocken began teaching, his school soon numbering fifty children, preaching to the Molokans and to the Germans, and also laboring among the Bulgarians with some conversions. He entertained much hope of forming a church among the Molokans and of spreading the truth in Russia through them.

Before the end of 1861 an efficient native helper was found in each of the mission stations. The year 1862 was one of alarm for the Bulgarians, of defeat in their efforts for ecclesiastical independence, and of abatement in the attendance upon our mission services. We had no press or publications with which to meet the violent assaults of the Greek, Bulgarian, and Jesuit press. The Romanists were renewing their efforts. Mr. Prettyman, who was convinced that a press of our own, a stronger missionary force, a separate Church and school organization, were necessary for the efficient working of our Mission, soon returned in discouragement to the United States. Mr. Long was charged with superintendence of the Mission, and in June, 1863, removed to Constantinople, where he devoted much attention to press work. He commenced the publication of the *Zornitza* ("The

Day Star,") a monthly paper in Bulgarian, which is still continued (now a weekly) by the American Board as a very influential organ. He also joined with Dr. Riggs in preparing a revision of the Bulgarian New Testament.

In 1865, Bishop Thomson visited the mission field with the Superintendent. At Tultcha the expectations of success with the Molokans had met with disappointment, but Mr. Flocken had an excellent school for the Russians, numbering 258 pupils. It seemed almost impossible, however, to obtain a religious influence over these youths which could effect a change in their Church relation, on account of the persistent restraint imposed by the peculiar customs of the family life. Submission to parental control, notwithstanding the prevalent system of early marriages, and to ecclesiastical authority, is a marked characteristic of the people. Gabriel Elieff had success in securing some regular hearers at Sistof. In this year, 977,000 pages of books and tracts had been printed for the Mission at Constantinople, a work which specially engaged Mr. Long's attention. The latter visited New York the next year to supervise the stereotyping of a parallel edition of the New Testament in the ancient Slavic and Bulgarian languages, returning to his post in Constantinople in 1868. The same year E. A. Wanless and wife re-enforced the Mission.

The year 1868 was also marked by a surprising revival work among the Lipovan sect of Russians under Mr. Flocken's labors at Tultcha. A Russian Methodist Episcopal Church, with two classes, stewards, and one licensed exhorter was organized the following year, and the Articles of Religion, the General Rules, portions of the Ritual, Catechism No. 2, about ninety hymns, a brief Church history, and some other books were issued in Russian. New hope sprang up for the development of a great work in Russia itself. The little society, however, soon suffered severe losses by death. At Sistof persecution was experienced, but a class of fourteen members had been organized.

In 1870, Mr. Flocken was removed to Rustchuk in company with Mr. Wanless, Dimitry Petroff, a converted Lipovan, being left in charge of the work in Tultcha, where were 17 members, 2 probationers, and a Sunday-school of 35. The attempt to open work at Rustchuk awakened most determined hostility on the part of the ecclesiastical power. The Bulgarians made it a point of patriotism to hold closely to their national Church. This was an every-where prevalent obstacle to the Mission, and the outlook in the existing condition of the country disappointed former expectations, and seemed almost hopeless. Messrs. Flocken and Wanless returned to the United States. Mr. Long continued to reside at Constantinople, preaching to the Bulgarians, and was also elected professor in Robert College. He was requested by the Board to exercise a supervision over the mission work that still remained to us in Bulgaria. In 1872 he made a tour of the Mission, and found the churches still sustained at Tultcha and Sistof under the native preachers. The latter pleaded for the return of the missionaries.

In 1873, the Board having resolved to take up the Mission again with more vigor, F. W. Flocken and H. A. Buchtel went out with their families, the first mentioned to be Superintendent in place of Dr. Long, whose other duties prevented his serving in that capacity. Special hope was entertained at this period from the new position of ecclesiastical affairs, the Bulgarian Exarch having been now installed at the head of the national Church; and yet the result was full of disappointment. There was no advance in the tone of spirituality, Bishops were hastily ordained to the dissatisfaction of the people, and the old Slavic language was appointed for the church services instead of the familiar Bulgarian which had been the object of desire. Unexpected distresses of the treasury at home prevented the immediate re-enforcement of the Mission, and the illness of his wife compelled the return of Mr. Buchtel. Mr. Flocken, however, opened two new stations, Orchania and Plevna, with native helpers, and colporteurs were found who did effective work in the circulation of Bibles and other books. A class of promising young men were being instructed by Mr. Flocken for the ministry. A Bible woman, Clara Proca, was sustained by the Woman's Foreign Missionary Society.

Bishop Harris, after his visit to the Mission in May, 1874, urged its re-enforcement, and E. F. Lounsbury went out in June, 1875, being assigned to Sistof, and D. C. Challis and wife in December of the same year, going to Rustchuk. The Russo-Turkish war disturbances soon began. Fearful scenes were being enacted in the massacre of Bulgarians south of the Balkans by the Turks. An annual meeting of the Mission, the first one held, was early convened, April 22, 1876. It met at Rustchuk, the missionaries, Messrs. Flocken, Long, Challis, and Lounsbury, being present with eight native helpers. Appointments were arranged for the year. It subsequently appeared that Bishop Andrews was able to meet the Mission, and he convened its members again at Rustchuk in October. Gabriel Elieff was here ordained deacon and elder, and three native brethren, Messrs. Voinoff, Natchoff, and Getchoff, were recommended for admission on trial to an Annual Conference. Ivan Ivanhoff, a Russian convert, received license to preach. The operations of the war had not yet begun in the territory of our Mission, and in a private way the work was still prosecuted. J. J. Economoff, who had studied at Drew Seminary, joined the mission force. Nothing could be done, however, after the country was occupied by the Russian army. Mr. Challis, whose wife died in the spring, returned home in June, 1877, and Messrs. Flocken and Lounsbury, some months later. Hostilities ceased in the spring of 1878, and Mr. Flocken again visited Bulgaria, and made a report to the Board concerning the prospects of the Mission. The General Committee, in November, acting upon this information, renewed the limited appropriation to Bulgaria with the view of sustaining for the year two foreign missionaries in the field, with all the native brethren then under appointment. Mr. Flocken was allowed to return to New York, and Mr. Challis replaced him as Superintendent of the mission, being accompanied in his

voyage out by S. Thomoff, a graduate of Drew Seminary, as an addition to the native force. Mr. Lounsbury followed them.

By the treaty of Berlin that portion of Bulgaria north of the Balkan Mountains, a territory which extends to the Danube, was erected into an independent Principality, having but a nominal dependence upon the Porte. A late estimate gives the number of inhabitants at 1,859,000, of which 600,000 are Moslems. Probably more than half the inhabitants are Bulgarians; the remainder are Turks, Jews, Greeks, Serbs, Armenians, Circassians, Tartars, Albanians, Wallachs and Gypsies. This Principality constitutes the field of our mission. Within its limits, however, at Samokov, just upon the northern slope of the mountains, the American Board have a theological school, and two high-schools for boys and girls respectively. But the general field of operation for this Board among the Bulgarians is Eastern Roumelia and Macedonia. Early in 1879, Alexander of Battenberg, Germany, was elected by the legislative assembly Prince of Bulgaria, (with the approval of the Porte and the Great Powers,) and a constitution was adopted of a very democratic character, which secured full tolerance to all religions.

Primary education was made compulsory and free, to be supported by public tax. The general interest for education manifested by the Bulgarians renders any efforts which missions can put forth in this direction the more needed and the more welcomed. There is great lack of good teachers for the schools, and but a defective knowledge of methods. The people look eagerly for aid in educational matters, and are likely to listen to that religious teaching which brings with it the most thorough system of instruction. Politically, also, they have much to learn. The Prince has recently abolished the constitution and imposed one of his own construction. The situation of the Bulgarians is altogether one of great interest. It has, as heretofore, much promise for the future, and is yet beset with perils. The spread of intelligence and a pure religion will alone save the people from the destructive effects of immorality, which seems to be increasing among them, and will make them a source of regenerative influence in the East.

The "Annual Report" for 1879 enumerates some of the "helps" and some of the "hinderances" to our work in Bulgaria, and gives also a special history of the work in some of the stations. The stations occupied at the close of that year were: Sistof, Tirnova, Gabrova, Loftcha, Selvi, and Orchania. Fruit was manifest, in various places, of the circulation of the Scriptures, which had been effected in former years by our colporteurs and those of the Bible Society. Our Mission had largely circulated Bunyan's "Pilgrim's Progress." It had also published a Church History, a "Life of John Huss," and a number of tracts; while it has made a free use of books and tracts issued by the American Board press in Constantinople. The operations of the colporteur have been hitherto the chief means of conducting the work of the Mission. The people reverence the Scriptures, and will purchase them. Ecclesiastical influ-

ence has been too often effectual to prevent attendance upon the preaching services. The Report for 1880 speaks of the special success, notwithstanding many trials and bitter persecution, of the colporteur, Demeter Ivanoff, in Orchania and the surrounding circuit of 50 villages and 12,000 people which he visited. Indeed, almost every part of the Principality has been reached by our colporteurs: 10,226 books and tracts, including the Scriptures, had been circulated during the year. Notable revival influences had been felt in some places, and some additions were made to the small number of Church members. The prospects of the Mission have seemed brighter, and steps have been taken to secure a more permanent foothold in the erection of parsonages and churches. Troian, a town of healthy situation on the slope of the mountains, was occupied by the Superintendent, who there opened a Girls' Boarding-school in December, 1880, which was afterward removed to Loftcha. A Boys' Boarding-school was subsequently opened in Tirnova, which is the intellectual center of the principality. The Mission was re-enforced, in 1880, by J. S. Ladd and A. R. Jones and wife. The statistics of that year show 4 foreign missionaries, 2 assistant missionaries, 8 native preachers and helpers, 36 members and probationers, with 7 stations occupied, namely: Sistof, Rustchuk, Loftcha, Tirnova, Selvi, Orchania, Troian. D. C. Challis remains Superintendent, with his residence at Loftcha. Since the above date a church has been dedicated at Sistof; the Mission as been furnished with a press; some new books have been published, which find a ready sale, as Binney's "Compend of Theology," and Catechism No. 1. Altogether the prospects of the Mission are brightening, and much hope is entertained, so long as there is no change for the worse in political affairs, of a permanent and successful work.

Some sources of information concerning Bulgaria are: "The Races of European Turkey," by E. L. Clark, 8vo, pp. vi, 531. New York: Dodd, Mead, & Co., 1878. \$3. (A valuable book.) "Bulgaria Since the War: Notes of a Tour in the Autumn of 1879," by J. G. Minchin. 12mo, pp. x, 160. London: C. Kegan, Paul, & Co. "Observations on Bulgarian Affairs," by the Marquis of Bath. 12mo, pp. 118. London: Macmillan & Co., 1880. A series of articles by "An Eastern Statesman" in the "Contemporary Review" of 1879 and February, 1880. "The Principality of Bulgaria," in the "Christian Advocate," May 15, 1879. "Appleton's Annual Cyclopaedia," 1878, 1879, 1880, 1881; article, "Bulgaria."

The history of the work of the American Board in the Turkish Empire extends over fifty years, and is a record of the most unyielding perseverance against obstacles, of prudent management, and very substantial success. They have established a noble system of graded schools and colleges. For an account of this work see "History of the Missions of the American Board to the Oriental Churches," by Rufus Anderson, LL.D. 2 vols., 12mo, 1872; "The Americans in Turkey," article in the "British Quarterly Review," January, 1878; "The American Educational System in Turkey," in the "Christian Advocate," May 8, 1879; Annual Reports of the Board, and "Missionary Herald."



THE ITALY MISSION.

As early as 1832, Charles Elliot, D.D., began to advocate the establishment, on the part of our Church, of a Mission to Italy; and again in 1850, before the public and with official personages in the Church, he became specially urgent for the project. In 1867, about a year before his death, he addressed a letter to his son-in-law, Dr. L. M. Vernon, then President of St. Charles College, St. Charles, Missouri, suggesting to the latter a personal devotion to the work. All this seems to have been in a "spirit of prophecy." Rev. Gilbert (afterward Bishop) Haven had for some years, with others, joined heartily in advocacy of this movement, and, as chairman of a committee from the Board of Managers to consider this subject, he reported in favor of such a Mission in February, 1870, and in September a resolution was passed by the Board adopting the project, in accordance with the suggestion originally made by the General Committee in November, 1869.

In the following March, (1871,) Dr. Vernon, above mentioned, was appointed by Bishop Ames Superintendent of a Mission to be established in Italy. He went out as a pioneer missionary, instructed to settle temporarily in Genoa, where the Rev. O. M. Spencer, of our Church, was acting as United States Consul, and thence to make a careful survey of the country in order to determine the best location for the headquarters of the Mission, reporting the results of his observations to the authorities at home. Several cities were visited, and, in March, 1872, Dr. Vernon reported in favor of Rome as the chief seat of the Mission, Florence and Genoa being subordinate choices. Meanwhile he received and favorably entertained a proposition from the Wesleyan Methodists in Italy for a union of our forces with theirs in mission enterprise, but the scheme was judged impracticable by the Board, though they urged the maintenance of the most fraternal relations with other Missions. Action upon the choice of location was taken in December, 1872, and the headquarters fixed at Bologna, whither Dr. Vernon at once removed.

Great difficulty was experienced here, as has been the case in opening many other stations, through opposition of the priests and their party, in obtaining a suitable hall for worship, which was not procured till after four months' delay. The Church was inaugurated at Bologna, July 22, 1873, in the presence of fifty or sixty persons, and with preaching by J. C. Mill, who had joined our Mission from the Church Missionary Society. The same month Signor Guigou opened preaching at Modena, and work was commenced at Ravenna and Forli, in the last-mentioned place with special success. At Bologna, F. A. Spencer, who was sent out as a reinforcement of the Mission, this year opened a school, but the enterprise was discontinued, and has not been elsewhere repeated in our work, it being thought that the public schools of the country, under the new

political era, are a sufficient dependence for secular instruction, so far as the object of our Mission is concerned. Moreover, it appeared that the Mission was likely to gather readily a body of native Italian preachers, and Mr. Spencer was the next year recalled, no more re-enforcements being sent from this country.

Teofilo Gay, a young man of brilliant talents, of Waldensian parentage, (his father, grandfather, and great-grandfather having been ministers of that ancient Church,) and a graduate of the Geneva Theological Seminary, connected himself with our Mission, and, under direction of the Superintendent, opened preaching in Rome, December 18, 1873. A small hall was rented near the old Roman Forum, which was at once well filled. A Gospel work, already begun among the soldiers in Rome, was, about the same time, taken up by the Superintendent. Florence was entered before the end of the year, and preaching begun by A. Arrighi, who had been educated in America. A violent assault upon the assembly was punished by the law, and our cause has since greatly prospered in that city. Milan, which was regarded as a difficult but most important position, was occupied early in 1874 by J. C. Mill. Two places of worship were opened, and services held during the week. Enrico Borelli, a man of years, experience, and ability, supplied at Bologna.

An event of special importance was the conversion, in July, 1874, of Alceste Lanna. He was then a professor in the Appolinare, the most popular Catholic college in Rome, and but two years prior, in the face of strong remonstrances, had resigned the chair of philosophy in the Vatican Seminary. He had many interviews with the Superintendent during the latter's visit to Rome, and came finally to the full acceptance and enjoyment of evangelical faith. He has continued to render distinguished service in the ministry of our Mission in the city of Rome.

The first annual meeting was held September 10, at Bologna, under the presidency of Bishop Harris. Nine of the preachers had been admitted on trial in the Germany and Switzerland Conferences at Schaffhausen, of whom E. Borelli and L. Capellini, duly elected there to orders, were ordained at Bologna. The headquarters of the Mission were also transferred from Bologna to Rome, which was occupied by the Superintendent, Oct. 1, 1874.

In January, 1875, occurred in Milan the conversion of Prof. Enrico Caporali, son of a Viennese baroness. "He was," says Dr. Reid, "a wide-ranging, industrious student, of the German type, and already favorably known as an editor and author. Dr. Caporali had in recent years undertaken the task of writing an elaborate Encyclopedia of Geography, and all its cognate sciences, the work to number about thirty volumes, of five hundred pages each. One volume already published had been highly commended by the best literary and scientific authorities in Italy, France, Germany, and England. Two other volumes were ready for the press, when, passing Via Pasquirolo one evening, his attention was attracted by the words Conferenze Evangeliche, seen through the open

door on the wall of a well-lighted ante-room. He entered and heard the services throughout. . . . The Spirit arrested and finally subdued him. He soon openly espoused the Gospel, and united with the Church. Speedily thereafter he abandoned his well-begun literary work, and the open highway to honorable distinction, and consecrated himself to the service of Christ."

Signor Caporali has continued to do eminent service as a preacher and writer in our Mission. Profound articles from his pen may be found in the *Fiaccola*, our monthly Italian periodical. He has recently translated Dr. Whedon's "Commentary on the Epistle to the Romans."

April 1, of the same year, Perugia was opened as a preaching place, where we have had early and continued success. In May, Vincenzo Ravi, a scholar of position, who had years before abandoned Catholicism, and had maintained an independent evangelical congregation in Rome, united with our Church, bringing with him his congregation. On July 15, work was begun on a church edifice in Rome in the Via Poli, on a site purchased by the Superintendent, at a favorable moment, April 5. The structure, which has a very pleasing façade in Gothic style, went up under the architectural superintendence of Col. Calandrelli, one of the triumvirs of the Roman Republic in 1849, despite clerical dissatisfaction and the clamors of the papal press. It was dedicated, as St. Paul's Methodist Episcopal Church, on Christmas-day, 1875, with ceremonies of an unusual interest. Brief discourses were delivered by representatives of all the Italian evangelical Churches, and there were also several addresses in English. "The occasion drew together large audiences, enlisted the attention of all the city papers, and of the resident reporters for foreign journals, besides becoming the theme of sundry telegrams to London and other important centers." The congregation at St. Paul's was constituted of our Church near the Forum united to the congregation of Signor Ravi. The latter was sent to Naples, and early in 1876 opened services in a small theater, which was transformed into a place suitable for worship.

About the same time Eduardo Stasio, a lawyer of position in Naples, was converted and subsequently entered the ministry. Crisanzio Bambini and Daniele Gay, the latter having just finished a theological course at Florence, joined our forces and were sent to open work at Terni. In this place, which has fine prospects, as the seat of many important government manufactories, a bitter clerical opposition was manifest. Pamphlets against our enterprise were published, but answered by counter pamphlets, and our cause triumphed. In the summer of this year (1876) Francesco Cardin voluntarily withdrew from the Wesleyan Mission after many years of successful labor, and sought admission into our force. After due consultation, and an amicable understanding with his Superintendent, he was received and sent in August to begin our work in Venice.

Besides the original society, a work among the soldiers, or a "Military Church," under our care has opened up in that city, as was the case in Rome. At the capital, though this work proved to be one of much

interest, it suffered some special impediments, and, in February, 1877, was turned over to the Wesleyans, since they had in their large building better facilities for carrying it on, and for other reasons it was deemed advisable to spend our energies in a different direction. Full two hundred, it is thought, might in justice be added to our statistics of membership from those who were converted in that military congregation, and are now scattered in different parts of the kingdom. With a portion of the means formerly thus used a flourishing station was planted in Arezzo, a pretty town some two hours from Florence, on the road to Rome. A favorable place of worship was fortunately obtained at the beginning, on a long lease, which effectually enabled the Mission to meet the clerical intrigues and opposition directed against its permanency. Our first preacher there was Baron Gattuso, a former valuable officer under Garibaldi, and convert of our Mission in Rome.

In August, 1877, the Woman's Foreign Missionary Society entered the field by engaging three Italian Bible women for work in Rome, Terni, and Venice respectively. Being women of devotion and culture they gave evidence of accomplishing much good in directions inaccessible to our male missionaries. Two additional Bible women were provided by the Society the next year, with means for a prudent distribution of tracts, papers, and small books. The American Bible Society has also heartily co-operated with the Mission in providing all the copies of Scripture needed, and in maintaining also, part of the time, a colporteur under Mr. Vernon's direction.

In this connection it may be said that something has been done through the press in our mission work. The Ritual, in Italian, was of necessity early provided. The Discipline, Binney's "Theological Compend," and Dr. Whedon's "Commentary on the Romans," have been translated. "The Altar and the Throne," a little volume by E. Borelli, has also appeared. Few works on Protestant theology exist in Italian, and of these fewer still are adapted to the wants of our ministers. Translations of our standarts on this subject are greatly needed. *La Fiaccola*, (The Torch,) a monthly periodical in quarto form, was begun under the editorship of the Superintendent in January, 1878. Many of our preachers, who are generally men of marked ability, contribute to this periodical, which contains thorough discussions of theological questions and able philosophical articles, a style of reading quite acceptable to the Italians, who are an intellectual people. The congregations which belong to the several evangelical missions in Italy look for able and thoughtful discourses from their preachers. A class of men has been raised up in our ministry quite equal to the highest demand in this respect.

A few words are in place here on the subject of schools. As to schools for popular instruction, enough has, perhaps, been said, on page 79, concerning the decision not to make this a part of our mission work in Italy. Higher education in general is sufficiently provided for by public institutions, and the men who have hitherto offered themselves for our ministry

have been mostly persons of such thorough intellectual training that there has as yet seemed to be no necessity for establishing a theological school for the Mission. The Conference has now its prescribed course of study in the line of our theological works. A few private students, in training for the ministry, have been at different times reported; but, under the present circumstances, nothing more seems to be required except the production or translation of Protestant theological works as already stated. We could not fail to set a high value on Sunday-schools in any mission work, but must, nevertheless, lament the lack of much prosperity on this line in our Italy Mission. Yet such schools are nurtured with scrupulous care, and hope is entertained of their future development, notwithstanding the peculiar difficulties attending such work in Italy.

Near the close of 1877, Silvio Stazio, D.D., a young man of high scholarly attainments, educated in the same school with Dr. Lanna, who had become acquainted with evangelical truth first in England, and subsequently returned to Italy preoccupied with religious interests for himself and his country, was received into our ministerial force, and stationed at Milan. The following year Messrs. Mill and Arrighi retired from the Mission and sought other ecclesiastical alliances.

The year 1878 was characterized by an advance in the value and suitability of the places of worship occupied in Florence, Terni, Venice, and Perugia. In the last-mentioned place the municipality showed special favor in allowing the Mission to rent a locality in the heart of the city which had been formerly occupied for an Academy of Fine Arts. Our cause in the important city of Milan, hitherto seriously hindered, now entered upon a prosperous stage under the ministry of Signor Stazio; and new vigor was imparted to the church life in Florence, where Signor T. Gay was stationed. We had here, at recent date, an overcrowded congregation in our chapel on the Piazza Madonna, which necessitated the purchase of a new site where a more capacious church has been built. An appropriation of \$5,000 was made for the purchase of property in Naples. It becomes, from the peculiarities of the case, an essential part of a prosperous work in the Italy Mission to secure permanent and eligible houses of worship. The sentiment of the people as to what belongs to the material form of a house of God must be in some degree met; and it is also important, for special reasons, to secure parsonage property. The premises once fixed upon by the Superintendent as desirable for purchase at Naples he was prevented, by ecclesiastical influence, from securing, and the money appropriated has been used in purchase of the Florence property.

During this year, according to the Superintendent's report, "the work steadily advanced, becoming more firmly established, more regularly ordered, and more maturely developed." In the one important matter of *self-support* there is serious deficiency. In this respect the Italy mission must be considered as yet undeveloped. Explanation is to be found partly in the comparative poverty of the people who as yet have

been willing to attach themselves to our Church, but chiefly in the fact that although the Italians have been accustomed to pay regularly for the supposed benefits of priestly offices, they are utter strangers to the obligation to support public divine services upon evangelical principles. Our Italian preachers are impressed with the importance of guiding and urging the people into the fulfillment of this duty, and are looking for future progress in this direction.

The years 1879 and 1880 seem to have passed without any very marked event or change in the condition of the work, there being, however, a general and steady growth; while influences were evidently in operation which resulted in subsequent important conversions, a special notice of which does not come, in point of time, within the scope of this sketch. The purpose animating the Mission has been to proceed surely, if slowly, under thorough Gospel instruction and training. No small responsibility has fallen upon the Superintendent, who has stood alone without re-enforcement from home, for the wise conduct of the Mission step by step. The results of ten years' effort, in view of the number and character of the native ministers, the substantial piety of the membership, the actual increase, and the large elements of hope for the future in the position now gained, have been pronounced by a recent Episcopal visitor (Bishop Harris) "simply marvelous."

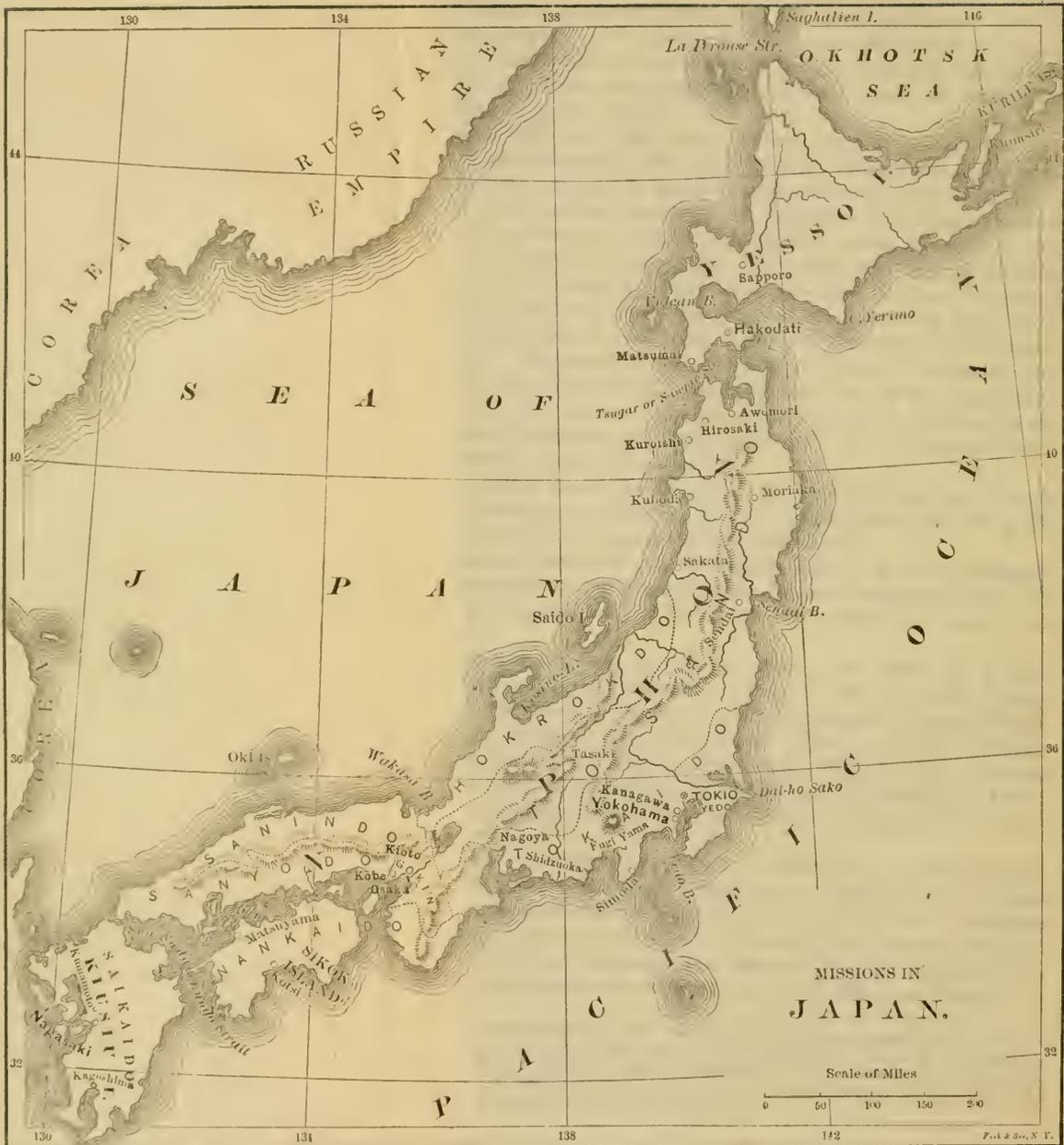
Another visitor says: "In six places the Methodist Episcopal Church is the only denomination at work, and her congregations are among the largest Protestant congregations of the large cities."

For statistical results we give the figures reported in 1881, subsequent to the organization of the Mission as an Annual Conference, which occurred under the presidency of Bishop Merrill, at Rome, on March 19 of that year.¹

The appointments were as follows: *Rome*, (Via Poli,) A. Lanna; (Palazzo del Esquilino,) D. Polsinelli; *Naples*, V. Ravi; *Terni*, E. Ageno; *Perugia and Foligno*, G. Gattuso; *Todi*, E. Caporali; *Arezzo*, C. Bambini; *Florence*, Teofilo Gay, Em. Borelli; *Pisa*, E. Stasio; *Bologna and Modena*, D. Gay; *Turin*, B. Bracchetto; *Milan*, S. Stazi; *Outside the Gate Ticinese*, G. Cavalleris; *Venice*, E. Borelli; *Military Church*, G. Benincasa; *Faenza, Forli, and Dovadola*, A. Guigou; *Asti*, G. Carboneri.

There were: missionary, 1; assistant missionary, 1; native ordained preachers, 13; native unordained preachers, 6; members, 708; probationers, 311; Sabbath-schools, 11; scholars, 242; churches, 2, [at Rome and Florence;] halls and other places of worship, 15; value of churches, \$26,500; of parsonages, \$6,500. The Woman's Foreign Missionary Society sustained four Bible women at Rome, Terni, Milan, and Venice.

¹ Fuller accounts of the Mission at this late period may be found in several articles in "The Christian Advocate" of 1881, in the issues of March 31, May 26, August 4. See also important articles in the "Northern Christian Advocate," July 7; "Western Christian Advocate," April 13; "North-western Christian Advocate," April 20, May 11 and 25; and "California Christian Advocate," July 6, of the same year.



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C O R E A N P E N I N S U L A

S E A O F

J A P A N

P A C I F I C O C E A N

Saigo I.

H O N S H U

K O K U S H I

Oki Is.

Wakusa B.

Dai-ho Sako

S A N I N D O

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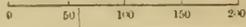
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F. & S. N. Y.

MISSIONS IN JAPAN.

Scale of Miles



THE JAPAN MISSION.

THE present Japanese, who number about thirty-five millions, are supposed to be the descendants of a conquering race of Mongolian origin, which, about seven centuries before the Christian era, landed on the island of Kiushiu. In obtaining possession of the country they gradually forced the aborigines northward, and these are now reduced to a remnant (called Ainos) of some ten thousand in the interior of Yesso, the northern island of the Japanese group. It is said the first emperor began to reign about B.C. 660, and the present Mikado belongs to the same dynasty, a most wonderful continuity of regal power, unparalleled in the history of the world, and indicative of a profound degree of force and persistence in the national character.

The primitive religious faith of the Japanese is called Shintoism, from two Chinese words, *shin* and *to*, meaning respectively gods or spirits, and a way or doctrine. This system recognizes the existence of superhuman beings, to whom man is responsible and upon whom he is dependent, is simple in its doctrinal formulas and ritual of worship, and is free from impure and cruel rites, but it is quite insufficient to answer the many wants of man's intellectual and emotional nature. As a supply to the former the ethical system of Confucius was welcomed from China in the first century of the Christian era, and to meet the latter Buddhism came, also from China, in the sixth century. This became the popular religion of Japan; and many of the higher classes also are Buddhists. Since the revolution of 1868, in which the office of Shogun (or Tycoon) was abrogated, and sole power was vested in the Mikado, the Government has sought, with considerable effect, to repress Buddhism, but it has not, on the other hand, succeeded, as was designed, in securing any marked revival of Shintoism.

A knowledge of Christianity was first introduced into Japan in the sixteenth century by Roman Catholic missionaries. In 1549 Francisco Xavier and other Jesuits landed on the western coast of Kiushiu, the southernmost large island of Japan. They had much success, many thousands of the Japanese being baptized. But political complications arose; the Government became hostile to the new religion, and in 1587 issued a decree banishing all foreign missionaries from Japan, and ordering the destruction of all Christian church edifices. Forty years of bitter civil war followed, and by 1642 the last of the missionaries was driven out, and all public traces of the Christian faith were obliterated. There are numerous descendants of these early Christians in Kiushiu, who now, in the new era, are visited and enrolled as members of the Romish Church.

The treaty of 1853-54, between the United States and Japan, opened the latter again to friendly intercourse with western nations. A new intellectual era dawned upon the Japanese, and they sought eagerly the

light which western science and civilization could offer. In answer to invitations from the Japanese Government many professional instructors, legal advisers, and civil engineers from Christian nations entered its service, and Japanese youth were sent out to the same countries to be educated. It was apparent also that the people were disposed to hear and examine the doctrines of Christianity. The Churches in America soon responded, the Protestant Episcopal, the Reformed and Presbyterian Churches being first in the field, in 1859. At present there are twelve American and European societies at work there. Our own operations began at a later period than those of some other societies, but none surpass us now in the number of stations occupied by resident missionaries.

The establishment of the Japanese Mission was authorized by the General Missionary Committee in November, 1872. R. S. Maclay, D.D., who had had many years' experience as Superintendent of our Foochow (China) Mission, was soon appointed Superintendent of the new Mission, Messrs. J. C. Davison, J. Soper, and M. C. Harris being appointed missionaries. Dr. Maclay and family reached Yokohama in June, 1873; Messrs. Davison and Soper, with their wives, in the month of August. Bishop Harris, on his official visitation of our Oriental Missions, arrived at Yokohama July 9, 1873. Finding there I. H. Correll and wife, who had been appointed to the Foochow Mission but were detained on their journey by the illness of Mrs. Correll, he concluded, on careful consideration of the case, to transfer Mr. Correll to the Japan Mission. The organization of the Mission took place August 8, under the presidency of Bishop Harris. There were present, besides the missionaries then on the ground, several visiting representatives of our Church and Missions, and also two members of the Canada Methodist Mission in Japan. Bishop Harris presented to the meeting a plan of work which, in his judgment, it would be well for the Mission to adopt in its operations in Japan. This plan, which was unanimously approved and accepted, proposed at once to take up certain important separate stations in different sections of the country, namely, Yokohama, Yedo, (Tokio,) Hakodati, and Nagasaki. Next day the Bishop made the following appointments, namely, *Yokohama*, R. S. Maclay, Superintendent, I. H. Correll; *Yedo*, J. Soper; *Hakodati*, M. C. Harris; *Nagasaki*, J. C. Davison.

Yokohama is the great commercial port of Japan, just sprung into existence, eighteen miles south of Tokio. At the time of Commodore Perry's visit and the American treaties it was but a small fishing hamlet, and has now perhaps seventy thousand inhabitants. The city consists of the lower or business portion near the sea, and the upper portion, or the "bluff," on which are situated the better class of residences. Its proximity to the great roads of Japan makes it an admirable point from which to itinerate through the interior of the country; while its intimate connection by steam and telegraphic communication with all parts of the coast give it unrivaled facilities for conducting correspondence and business with mission stations throughout Japan. Yedo, or Tokio as it is now called,

situated at the head of the Gulf of Yedo, former residence of the Shogun, is now sole capital of the empire. It has, with the suburbs, a population of over one million; is rich in public buildings; is the seat of the new Government University, and has other colleges and high-grade schools, which make it the center of educational as well as political influence in the country.¹ It has a large native trade with the interior, over fine roads, which branch out in every direction, and is connected with Yokohama by rail. Hakodati is the chief port of the island of Yesso, at its southern extremity, with a population of about thirty thousand. It is the only place in this island open to foreigners, and is the best point from which to conduct missionary operations on the great central island, Nippon, which lies to the south of it. Yesso has a population of about one hundred and thirty-five thousand, and the Government is now making a special object of developing the resources of the island. Ours was the first Protestant Mission. Nagasaki is an important sea-port on the west coast of Kiushiu, with about fifty thousand inhabitants. The population of the island is estimated at about five millions, or a little less than one-sixth of the whole population of Japan. It has been the scene of many important historic incidents, and the source of early religious influences which have much affected the Japanese character. The Satumas stand at the head of the notable clans of Kiushiu, and have exercised a powerful influence in the country.

Mr. Davison was welcomed at Nagasaki by the American Reformed missionary, who had been some years established there. By authority of the Mission he purchased an eligible house in September, 1873, situated on Oura Hill. Mr. Soper established himself in Tsukiji, the "Foreign Concession" of Tokio, and organized a Sunday-school class November 2, a work which has been continued there without cessation. In June of the following year two finely situated lots were purchased.

Mr. Harris, who with his wife arrived in Yokohama December 14, reached Hakodati on January 26, 1874. Here they found a small foreign community, and at once organized a Bible-class for instruction, through interpreters, in the Japanese language. Messrs. Maclay and Correll occupied rented houses in Yokohama, the latter organizing a Bible-class in October.* All the members of the Mission naturally devoted themselves at once to the acquisition of the language.

Early in 1874 the Superintendent visited Hakodati, and with Mr. Harris made a trip to the west coast of Nippon, and later, with Mr. Correll, made a five days' visit to Kioto, the ancient capital of Japan, calling on the way at Kobe and Osaka. It sufficiently appeared in these excursions that the demands for work in Japan were more urgent and abundant than any mission force then in the country could supply. At the first Annual Meeting, June 27, 1874, arrangements were made for securing as soon as possible a translation of the Discipline, Catechism, and Hymns. Mr.

¹ For a view of the present state of education in Japan see an article by Dr. Maclay in the *MANUAL* for January, 1882.

Maclay was authorized to co-operate with the Union Committee from the different missions for the translation of the Scriptures.

During the second year of the Mission public preaching was begun, chapels were opened, and some converts were baptized. At Yokohama Mr. Correll began preaching in a rented chapel in the native town, August 11, to a full audience, and in October he baptized at his own house the first two converts of the Mission, Mr. and Mrs. Kichi. The first purchase of land for the use of the Mission at Yokohama was made January 14, 1875, when lot No. 222, on the Western Bluff was obtained, on which a Mission house was immediately built, to be occupied by the Superintendent. A church edifice was secured, also on the Bluff, March 29, by purchasing a partly completed structure erected for religious services by Rev. J. Goble. It was completed and dedicated June 20. In Tokio, Mr. Soper commenced preaching in July, 1874, and baptized two converts, Mr. and Mrs. Tsuda, in the following January. He began holding services in a portion of the city called Kanda (outside the Foreign Concession) in the residence of a citizen who had become interested in Christianity; and again in a section of the city called Azabu, at the house of Mr. Tsuda. At Hakodati, in the autumn of 1874, Mr. Harris, receiving from the Japanese Government a donation of a desirable plot of ground, erected upon it a substantial Mission house. At Nagasaki, the work had to meet the peculiarly strong prejudices against Christianity which prevailed in this region, the scene of that historic and bloody contest, in the course of which the Roman Catholic missionaries were expelled. But persevering effort in the Bible-class and Sabbath services was encouraged by the baptism of two converts at a later date.

A remarkable work existed at this time in Hirosaki, an interior town in the northern portion of Nippon, of 35,000 inhabitants, and the seat of a large Daimio's school, which had been placed under Christian direction. Mr. Y. Honda, a convert of the American Reformed Church, was doing evangelistic work here; and Mr. John Ing and wife, formerly connected with our Mission in Kiukiang, China, being engaged as teachers in the school, had great spiritual success with the students. On June 5, 1875, fourteen young men, all students except one, were baptized by Mr. Ing. Others offered themselves, and eighteen partook of the Lord's Supper that day.

The Woman's Foreign Missionary Society of our Church entered Japan in 1874, sending out Miss D. E. Schoonmaker, who entered upon her work in Tokio, Nov. 6. She opened a day-school in the native city, three miles from the Concession. After many removals, necessitated by the fickleness of the native owners, a portion of an old temple, in the other part of which heathen rites were still conducted, was rented and fitted up for a more permanent boarding-school, which opened with five boarders and twelve day scholars, November 3, 1875.

At the Annual Meeting, June 30, 1875, there were reported five members and twelve probationers. The stations were more fully organized by

establishing the disciplinary regulation of Quarterly Conferences, and a renewed appeal was made to the Missionary Society for re-enforcements. The Yokohama work was divided into two circuits, "Furocho," under charge of Mr. Maclay, and "Tenando," to which Mr. Correll was appointed. In the succeeding mission year, which resulted in many conversions, classes were organized at different points, mission residences were erected in Yokohama and Tokio, (in Tsukiji,) and an excellent chapel at Nagasaki, in the island portion called Desima, on the site of an old Dutch factory. The dedication occurred January 30, 1876. Mr. Soper began, in October, 1875, giving Bible instruction once a week to the young men of Mr. Tsuda's agricultural school. In April of the following year he baptized and received into the Church four pupils of Miss Schoonmaker's school. This month, Mr. Davison, after over two years' labor at Nagasaki, had the satisfaction of baptizing his first approved candidates, Mr. Asuga Kenjiro, his wife and two children. Two persons were baptized at Hakodati out of the Bible class, the attendance upon Sabbath services became more constant, much work was done among the women by Mrs. Harris, and Mr. Harris initiated plans to carry the Gospel into Saporu, Matsumai, and other places in northern Japan. Several additional baptisms occurred under Mr. Ing at the Hirosaki school, and a church was formed connected with what is called "The Church of Christ in Japan," which has organizations in Yokohama and Tokio.

At the third Annual Meeting, held in Yokohama June 30, 1876, the statistics indicated 35 adult baptisms during the year, 43 members, 30 probationers, and 7 baptized children. At this meeting a course of study for the native helpers was arranged, providing for annual examinations. Mr. Davison was appointed a committee for the preparation of a Hymnal, and plans were formed for publishing portions of the Discipline. John Ing was subsequently transferred to the Japan Mission. In December, 1876, the native Christians of Hirosaki decided to connect themselves with the Methodist Episcopal Church. Interesting conversions continued to occur there. Mr. Correll, obtaining a government passport, made a journey into the interior in the month of August, 1876, visiting Numadzu, Shidzoka, Yamanashi, and Hachoji. At the last-mentioned place, being within the treaty limits, he received encouragement in preaching, and continued to visit it. The Bluff Church in Yokohama was, early in 1877, removed to a new lot, which the Mission had purchased, adjacent to the residence, and here a school-house was also built for the growing day-school (which numbered 60 pupils) under the care of Mr. and Mrs. Correll. The church, which will seat 300 persons, was re-opened, June 3, 1877, with special services, at which many members of other Missions and foreign residents were present. The church now occupies a fine position and presents a tasteful appearance. This month the Superintendent visited Nishiwo, a town about 200 miles south-east from Yokohama, where Mr. Ohara, one of our native members, had been for six months instructing a class of inquirers. Five of these were baptized by Mr. Maclay, a church was constituted with

five probationers in addition to a chapel rented and placed in charge Mr. Ohara. In Tokio Mr. Soper opened with special services, January 28, 1877, a neat chapel just completed, at a cost of \$1,600, on the Tsukiji lot. Its seating capacity is about 150. A third class in the Shiba section of the city had been organized some months before. One of our lots (No. 10) in the Foreign Concession (Tsukiji) was sold this year to the Woman's Foreign Missionary Society, who proceeded to erect a building for a school and home. Miss Olive Whiting had arrived in Tokio, September 20, as a re-enforcement for Miss Schoonmaker, and toward the close of 1876, they transferred their school to the new building.

At the Annual Meeting in July, 1877, the native helpers passed a satisfactory examination in the prescribed course of study, and in all the joint sessions for the transaction of business co-operated cordially with the missionaries. Five of them, namely, Messrs. Kumiori, Onuki, Ohara, Asuga, and Kudo, being examined, were recommended for admission on trial in different Conferences in the United States, and four, Messrs. Kekuchi, Abbe, Kosugi, and Aibara, on condition of passing a Quarterly Conference examination yet to be held. Mr. Davison presented at this meeting fifty-three hymns prepared for publication. More than thirty had never been translated before into Japanese, while more than half the rest were translated anew. The others were mostly original hymns written by natives, and some by foreigners. Many well-known hymns appear in this collection, as "A charge to keep I have," "Am I a soldier of the cross," "Children of the heavenly King," etc. Some music was added. The translations were very acceptable to the Mission, and the printing of 500 copies was authorized. The meeting passed resolutions urgently inviting again the attention of the Missionary Board to their appeal, presented the previous year, for the establishment of a Mission Training-school at Yokohama. At the time of this meeting a joint conference was held with the meeting of the Canada Methodist Mission, at which the Hymnal prepared by Mr. Davison was adopted for use in both Missions, and the Canada Methodist committee agreed to co-operate in adding more hymns to the collection. Provision also was made for a common translation of the Disciplines of the two Churches in the part where they agree. A basis was thus laid for a hearty union of effort. The missionaries of the Evangelical Association also expressed their sympathy with the object of the conference.

It was a favorable circumstance for mission work that the formidable Satsuma rebellion in southern Japan, which arose from a combination of causes, was suppressed in the summer of 1877. The cholera, however, coming soon after, seriously interfered for a time with the public work of the Mission. Mr. Harris, in September, 1877, baptized 15 students of the Agricultural College at Sapporo, the capital of Yesso, an institution founded August, 1876, by the government. There were three foreign professors in the faculty, (one of them being Dr. W. S. Clark, previously President of the Massachusetts Agricultural College,) who had given the

students Christian instruction. Professor Wheeler continued the same efforts, and the students have shown much zeal in teaching the Bible in their turn to children, and in other religious labors. A church building was begun at Hakodati in July, and completed in November, 1877. The Mission in Hakodati was re-enforced by W. C. Davisson and wife, who arrived in November. During the year the work at Hirosaki grew remarkably. Two services per week were held in the principal street with 250 in attendance, many of the listeners being compelled to stand out of doors in the winter. Services were also opened by Messrs. Honda and Yamada among the Etas, a kind of pariah caste, in another portion of the city. A company of the shop-keeper class desired a night-school. Mr. Honda, a colporteur from the American Bible Society, canvassed Awomori Ken, comprising a population of 450,000, and found many encouraging points. In July, 1877, four of the Hirosaki students, Messrs. Chinda, Kawamura, Sato, and Nasu, and in January, 1878, another, Mr. Kikuchi, proceeded from Japan to the United States to pursue their studies in the Indiana Asbury University, at Greencastle, Indiana.

On the Yokohama Circuit, the out-station of Hachoji was, in October, 1877, put in charge of a native helper. Mr. Correll, with a passport, made a tour through the Shinshu country, starting, October 23, from Yokohama. He visited an important town, called Matsumoto, where he remained ten days, preaching the Gospel in the town and suburbs. "The people described themselves to Mr. Correll as being a people without any religion. A few years ago they had destroyed their idols, pulled down their temples, and had determined to live without any system of religion." With this, however, they were evidently not satisfied, and they responded heartily to the missionary's presentation of the Gospel. About 300 persons of every class in society gave their names as candidates for baptism. Mr. Correll, on returning to Yokohama, at once arranged to send a native helper to them. Mr. Soper made an interior tour in November, in company with a native helper. At Ajiki, a town 35 miles north-east of Tokio, he organized a class of thirteen members, regarding the station as one of much promise.

The Woman's Foreign Missionary Society provided in 1877 for the support of two Bible-women and a teacher for a day-school in Yokohama, and in the autumn of that year the work was begun, under supervision of Mrs. Correll. Her protracted illness and the prevalence of the cholera nearly caused the suspension of the school, which, in January, 1878, had counted forty-four scholars. Some conversions had taken place; and among the converts were some soon employed in evangelistic work, as Bible-women.

In October, 1878, Miss S. B. Higgins arrived to take charge of the school, which rapidly grew up again beyond the accommodations provided. A prosperous Sunday-school was connected with it, the location being far from the church; and much instruction was given to the women by Mrs. Correll and Miss Higgins. The latter was cut off from her most hopeful

prospect of usefulness by death, July 3, 1879. The work of the Woman's Foreign Missionary Society has remained in sole charge of Mrs. Correll, reporting in 1880 two schools, with eighty-six pupils and a Bible-woman.

In the south, Mr. Davison sent, in 1877, his native helper, Mr. Asuga, on a preaching tour through a portion of Kiushiu, who evidently obtained much encouragement from this his first venture as a Gospel pioneer. Mr. Davison reported that in the Satsuma country "the people will turn out in large numbers to hear the new doctrine from natives." "Whenever we go into the country," he continues, "we meet those who have heard the word at some one of the preaching-places now open here." A new and favorable station was to be occupied in Nagasaki; re-enforcement was urgently needed, and two ladies were asked for from the Woman's Foreign Missionary Society to open a school.

In February, 1878, Bishop Wiley arrived in Yokohama from China, and proceeded to make a tour of the Mission, attended by Dr. Maclay.* He administered the rite of baptism in several stations, dedicating a church at Hakodati. Here also he ordained Mr. Yoitsu Honda to deacon's orders. There were at this time, more or less advanced, ten candidates for the ministry connected with the Mission. In the south, the Bishop selected a site for an additional chapel and a school building at Nagasaki. On return he spent considerable time at Yokohama and Tokio, making a thorough inspection of the Mission; and, on the whole, found much reason for gratification in the results, throughout the field, of five years' work. We had established principal stations at five important centers of population and political influence, and opened several distant out-stations. With a force of 14 missionaries and "assistant missionaries," the report of the year showed 32 native assistants; we had a first-class boarding-school and five flourishing day-schools, with church and school property valued at \$25,200; we had published a translation of the Catechism, † parts of the Discipline, and about 50 hymns; of members and probationers the year reported 381.

For the year 1878, the Tenan Circuit of Yokohama, which has two appointments in the city, one on the Bluff and the other in the native town, under charge of Mr. Correll, reported seven adult baptisms at the out-station, Hachoji. In the province of Shinshu, in stations about 160 miles distant, where Mr. Correll's former visit had developed such a remarkable interest, 33 adults were baptized and received into the Church in June, and a still larger number of candidates were waiting for another visit. Three native helpers were hard at work, with new openings constantly occurring. On the Furocho Circuit, under special supervision of the Superintendent, the native preacher, Mr. Kurimura, had charge of the work in the Yokohama native settlement. At Kanagawa and Hodogaya, near Yokohama, the work was successfully conducted by a converted

* See results of his observations, and full account of his visitation, in Bishop Wiley's "China and Japan."

† By Mr. Soper, in 1876.

Shintoo priest ; and at Nishiwo (200 miles to the west) and Nagoya, said to be the fourth city of Japan in population, near Nishiwo, by the native preachers K. Kosugi and Y. Ohara, respectively. Two other native helpers were employed on the circuit.

At Tokio, early in this year, a new chapel, seating about 125 persons, was fitted up in the Azabu District. There was an average congregation of 50, with preaching twice a week. Miss Schoonmaker had there a large Sunday-school. A small chapel was also hired in the Shiba District. The congregation showed increase at the Tsukiji chapel, which "was becoming more and more a recognized center of the work." A day-school was opened here in May. To Fukama, in the Province of Shimosa, 35 miles north-east of Tokio, Mr. Soper paid a second visit in April, and baptized 16 adults, there being at the same time 20 more candidates. The converts had rented a neat building, and at their own expense converted it into a chapel, which they called the "Hired Chapel." At Nagasaki the work was for some time interrupted by the cholera and the war. Mr. Davison made, with the native helper, Asuga, an interesting tour in the interior. At Hirosaki, in the north, the Church consisted of 29 members and 16 probationers, with three preaching-places in the city, and an aggregate attendance of 500. Two Sunday-schools had 100 pupils. A house used for parsonage and chapel was built at an expense of \$265, raised on the ground. At the Daimio's School, or Too College, in this place, the president, vice-president, and ten of the teachers were Christians. Mr. and Mrs. Ing received a furlough for a visit to the United States. Preaching was opened at Kuroishi, eight miles from Hirosaki, and at Awomori, (population 10,000,) twenty-seven miles distant, there were three preaching-places, as many as 500 being sometimes present at one service. From this point, and from all parts of the Mission, there came urgent appeals for re-enforcements. In the island of Yesso the two most important cities next to Hakodati, Sapporo and Matsumai, were already occupied. The Woman's Foreign Missionary Society sent Miss M. A. Priest to Hakodati in 1877, to begin school work.

In 1879 the Mission was re-enforced by C. Bishop, stationed at Tokio, and M. S. Vail, sent out to take charge of the Mission Seminary this year established at Yokohama. The sudden death of Mrs. Maclay, to the great loss and sorrow of the Mission, occurred July 28.

The need of a seminary to train candidates for the ministry had for some years been felt by the Mission. As has already been noticed, certain young men who seemed destined to become part of our native ministry in Japan, had received a preliminary education at Hirosaki, and been sent to the United States to complete their collegiate and theological course. The importance of making full provision for this ministerial education in Japan was urged for several reasons ; while, at the same time, the equal necessity of providing, under the auspices of the Mission, a school of high grade for general instruction in English, was apparent. The Board determined to establish an institution which should accom-

plish both objects, and an appropriation of \$5,000 was this year made for the purchase of a site and the erection of a suitable building in Yokohama. The same year, Rev. J. F. Goucher donated to the seminary a fund of \$10,000, three fourths of the interest of which was to be devoted to scholarships, and one fourth to the increase of the library. The nucleus of a library was formed by a donation of books from Mrs. Eleanor Trafton, of Boston, and others. The seminary was opened October 1, with 20 students. Messrs. Maclay, Correll, and Harris, aided in the instruction. Over seventeen branches were taught before the close of the first year. The building erected proved well adapted for its purpose. It has four recitation rooms, apartments for the president, and accommodations for 39 boarders.

The Yokohama Tenan Circuit now reported five sub-circuits, the four outlying places being regularly supplied with native preachers. Mr. Correll made an eight weeks' tour of about 1,100 miles in the north and west of the island, and opened two new preaching-places at important centers. In this new region he "every-where found the people kind, and glad to hear the story of the cross." The Furocho, or Second Circuit, of Yokohama, (R. S. Maclay in charge,) reported an additional outlying sub-circuit. At the distant Nagoya, where Mr. Kurimura was now stationed, there were 15 members, and 16 at Nishiwo. The Superintendent was specially occupied this year with his work as a member of the Union Committee on the translation of the New Testament. The Committee was in session four times a week, and the Superintendent attended nearly every session except the six weeks employed in the spring on a visit to the Nagasaki District. The translation (begun in 1874) was completed December 2, of this year.

In Tokio there were now two circuits, the first circuit embracing three out-stations, two of which, Tsuchiura and Mito, large towns, at once supplied by native preachers, had been taken up this year. At the Fukama station the people contributed one third of the amount (about \$300) used in building a neat chapel, which was dedicated May 2. In Tokio there was increased attendance upon the services. Mr. Soper, however, writes in reference to this: "The Japanese are better hearers than doers. Disciplining and training is the most difficult part of our missionary work. System, promptness, and order are new things to this people." On the second circuit, put in charge of Mr. Harris, who from considerations of health was transferred from Hakodati, Azabu was supplied by a native preacher, Mr. Morohoshi, "a man of age and dignity, who seems very much devoted to the Master's kingdom;" and Shiba, by Mr. Takahashi, a young preacher, "an earnest, able man," who was still pursuing his studies. The opening of a third preaching-place in the city was in prospect, and a new out-station, Yamagata, a place concerning which Mr. Correll, on his tour, had reported very favorably, was supplied with a native preacher. Mr. Tsuda's Agricultural School was, this year, pervaded by much religious influence. A Sunday-school of some twenty of the pupils

was held at Mr. Tsuda's house. Several became candidates for baptism. The improvement in the conduct of the students was so marked as to attract the attention of prominent men in Tokio, who on this account sent their sons to the school. The Woman's Foreign Missionary Society re-enforced the Girls' Boarding-school at Tokio this year by sending out Miss M. J. Holbrook and Miss M. A. Spencer. The school reported 36 boarding, and 7 day pupils. A second day-school in another part of the city was opened by Miss Whiting. Besides this, two Sunday-schools and several meetings for women, in different parts of the city, made up the work of the Society in Tokio. A calamity overtook the Mission at the close of the year in the entire destruction, on December 26, of its property in Tokio, the church, parsonage, and Boarding-school building (or "Home") of the Woman's Foreign Missionary Society.

On the Hakodati Circuit some advance occurred. Matsumai and Awomori were supplied with regular preaching, with some inquirers and candidates for baptism. At Sapporo no preacher was as yet stationed, but the religious interest still continued in the Agricultural College, which was visited by Mr. Davison, now in charge at Hakodati. His place as foreign teacher in the To'o College at Hirosaki was supplied by Professor R. F. Kerr, a member of our Church, and a graduate of Indiana Asbury University. The growth and prospects of the Hirosaki Church still continued under the labors of Mr. Honda. The Mission suffered toward the end of the year a loss of property in this district, as some weeks later at Tokio, in the destruction, December 7, of church and parsonage in Hakodati by a fire, which reduced nearly the whole city to ashes. On the Nagasaki Circuit the year was specially marked by a tour of Mr. Davison with the Superintendent, through the Satsuma country, and the opening of an important work at Kagoshima, a port on the southern coast of the island and capital of the province. Mr. Davison baptized here 44 adults and 15 children, organizing a society, which at once contributed about \$125, one half the cost, for the erection of a plain building in Japanese style, to serve as church, school-house, and parsonage. It was dedicated before the Annual Meeting in July. In the tour referred to several important cities of Fukuoka as Yatsushiro, Kumamoto, Yanagawa, Saga, Hakata, and Takuata were visited.*

The Woman's Foreign Missionary Society, in response to repeated calls from this part of the Mission, sent out this year Miss E. Russell and Miss J. M. Gheer. These ladies arrived at Nagasaki in November, and opened a school, December 2. The number of pupils soon increased, and it became apparent that there was special demand for the training of teachers for whom schools would be readily opened throughout the province. The first pupil who presented herself was a convert to Christianity—a widow twenty years of age, who had already a Japanese education, but wished to fit herself for a Bible-reader.

* For full account of the tour, see "Christian Advocate," June 26 and July 3, 1879.

In general, the course of the year showed advanced prospects for Christianity in Japan. Our Mission had doubled its Church membership at the date of the year's report, and the contributions for self-support had increased over fourfold.

In 1880 the Mission was re-enforced by C. S. Long and wife, who joined Mr. Davison, as a much-desired aid, at Nagasaki; by G. F. Draper and wife, who entered at once upon the work in the seminary at Yokohama, and by Miss J. S. Vail, employed in the English department of the same institution. The seminary numbered 26 pupils, with 9 in the theological department at the date of the year's report.

The losses of church property by fire were repaired by the necessary appropriations and other aid. In Tokio the services of the Mission were held, after the fire, in the premises rented by the ladies of the Woman's Foreign Missionary Society, situated in the Ginza district of the native city, where, within a month, they had gathered again their pupils. The services were well attended here till the new church was dedicated, on the site of the old one, in Tsukiji, September 11. Messrs. Harris and Bishop each built a comfortable parsonage, and the Woman's Foreign Missionary Society had this year in process of erection a spacious and substantial "Home," which, from different causes of delay, and especially the partial destruction of the portion already built by a fierce gale in January, 1881, was not completed at the period which closes this sketch. The work of the school was, nevertheless, vigorously prosecuted, and some of the pupils assisted in the evangelistic work carried on under the direction of Mrs. Harris. Two Bible women were employed by the Society. Miss Schoonmaker returned to the United States, and Miss Whiting was married to Mr. Bishop. Two day-schools had been established by the Parent Society Mission in Tokio. That for young men and older boys, an "English school," being for a time in joint charge of Mr. Soper and Mr. Bishop, was this year put in entire care of the latter. Mr. Soper made urgent appeal for the strengthening of this part of the work, based upon the special advantages of Tokio for its development. "Tokio is the 'Mecca' of the Japanese youth. Thither they flock by hundreds from all the provinces of Japan. The Government schools cannot begin to accommodate so many. The Church that gives most attention to educational work in Tokio, other things being equal, will be most successful in the nation."

In Hakodati, Mr. Davison built a new church on the site of the former one which was opened in May of this year, and services thereafter were held in it six times each week, besides services in a street chapel. A substantial but inexpensive school-house was built for the Boys' School, which numbered 30 pupils. Miss Priest, of the Woman's Foreign Missionary Society, was compelled by failure of health to return home in the spring, and Miss K. Woodworth, who had been sent to her assistance, carried on the work. The school-house formerly erected had been destroyed by fire. Provision was made this year by the Society to erect a building for

a "Home." By the special liberality of Mrs. Gov. Wright, of New York, another building was also provided for school purposes. It has been planned to erect the two buildings near each other, the institution to be called the Caroline Wright Seminary.

At Nagasaki, Mr. Long, who had had in view before leaving the United States the establishment of a school of high grade, was increasingly impressed with its importance. Mr. Davison had in reserve several hundred dollars for a school building, to which Mr. Long was soon able to add the sum of \$500, received from private resources, for such an object. He was obtaining from tuition fees, received by himself and Mrs. Long, \$25 a month, devoted to increase of the fund. His house had already all the students it could accommodate. The better class of society seemed to be easily reached. The school enterprise of the Woman's Foreign Missionary Society has borne equal promise. The number of pupils has not been large, (9 in September,) but they studied with enthusiasm, and some have been converted. They represent a good class of society, are mostly from a distance, and the establishment of a well-equipped normal school, suggested the year before, is, on the part of the missionaries engaged, a subject of urgent desire and of petition to the Woman's Society.

The usual diligent attention to the pastoral work of the circuits characterized the year, but the increase in membership was not so marked as the preceding year. The standard edition of the Committee's translation of the New Testament was published by the American Bible Society in April, other editions in different styles of the Japanese language appearing soon after under the same auspices. An important and interesting meeting representing the different Missions, was held April 19 at Tokio, to celebrate this appearance of the New Testament in Japanese.† Our Mission reported from Yokohama for this year a publication of 2,500 tracts, or 117,400 pages. Mr. Soper was engaged in translating additional portions of the Discipline, as also the Book of Kings in the Old Testament.

The general statistics of 1880 show 10 missionaries and 9 assistant missionaries; 4 missionaries of the Woman's Foreign Missionary Society; 47 native preachers and helpers, besides 15 native teachers. Total of members and probationers, 638, and 63 baptized children; 45 boarding-scholars of the Woman's Foreign Missionary Society; 13 day-schools, and 407 day scholars; 6 church edifices; 7 parsonages; and 3 school buildings, with a total value of \$30,750; and 83 different preaching-places.

† See full account in the "Bible Society Record" for June, 1880

NOTE.—For list of Protestant Missions at work in Japan in the year 1881, with full statistics, see Mr. Soper's table in the MANUAL for October of that year.

THE MEXICO MISSION.

THIS Mission has a twofold extraordinary claim upon our interest : first, in the close proximity of Mexico, "Our Next-Door Neighbor;" and second, in its now rapidly-growing general intercourse with our own country.

The way for Protestant Missions in Mexico was opened by a series of very remarkable and providential events. But a few years ago the Word of God was jealously excluded from the country, and religious liberty denied by laws dictated from Rome. The beginnings of deliverance from spiritual despotism were found in the triumph of the patriotic cause in the war of independence, (1810-21.) But there was yet little religious enlightenment. Romanism was still dominant. Whatever charge of injustice may be brought against our own government in relation to the Mexican war, providentially the penetration of our army into the heart of the country, in 1847, secured the entrance of the British and Foreign Bible Society, and the spread of the Holy Scriptures, through its efforts, among the people. The Bible, recognized as favorable to freedom and human rights, was passed from one to another, and read in many a house twenty years before any missionary could enter the country.

Mexico had been the scene of numerous revolutions, and her history sad indeed ; nor was the country yet settled. Better hope dawned when Juarez, a full-blooded Mexican, rose to power and framed the constitution of 1857, which proclaimed civil and religious freedom. A few years later, become President and Dictator, he abolished the convents, the property being confiscated to public uses, and established schools. During this period of republican government the Romish hierarchy continued its intrigues, finding a leader in Miramon. But the most remarkable scheme, of tragical result, in the interest of monarchy and the papacy was the French invasion, begun under direction of Napoleon III., in 1863, at a time when it was thought that the United States Government, involved in civil war, would not venture to interfere. The fearless attitude of our government toward both France and Austria in this crisis is well known, as also the withdrawal of the French troops, the final defeat of the "Church" party, and execution of Maximilian in June, 1867. General Diaz, two days later, took the City of Mexico, was gladly welcomed by the people, and the Republican Government proceeded, with moderation and firmness, to give thorough effect to the "Laws of Reform." Though not without some disturbances, proceeding from the fanatical party, the country has continued from that time to advance in freedom, political health, and general civilization.

"The priesthood of Mexico," says Dr. Reid's "History," "are now prevented from tampering with her politics : her own sons, without foreign control or perplexity, now guide her political life. They welcome the evangelical missionary, and guarantee to him the protection of their con-

stitution and laws as he enters the 'wide and effectual door' which God has so manifestly opened for him."

Some missionary work had been accomplished on the northern border of Mexico by the devoted Miss Melinda Rankin, and the American and Foreign Christian Union had extended its aid to work already begun in the capital. It was soon found, however, that this latter united effort was not likely to prove a satisfactory method of evangelizing Mexico, and the different denominations in this country dissolving their connection with the Union, determined to commence work on their own account: a course fully justified by the result. In pursuance of this plan, the Baptist, Congregationalist, and Presbyterian Churches entered Mexico in 1872, and in November of that year, at the same time with the establishment of the Italy Mission, our General Missionary Committee made again its appropriation (the use of which circumstances had before prevented) for a Mission to Mexico.

William Butler, D.D., so well known for his services as founder of our North India Mission, was chosen Superintendent of the new Mission to Mexico. In obedience to this call, he resigned his position as Secretary of the American and Foreign Christian Union, and, with his wife and four of his children, departed from New York for his destination in February, 1873. Arrived in Mexico City, by the Vera Cruz Railway, just opened, he there met Bishop Gilbert Haven, who was to act in concert with the Superintendent in laying the foundation of the Mission. The Bishop, after a few weeks, returned to the United States, taking the overland route, so as to examine the country and report in regard to the cities where our Missions might best be located. An important private contribution of \$5,000 had been made to this Mission in November, by the Hon. Washington C. De Pauw, for the purchase of real estate in Mexico. "This was a great benefit," says Dr. Reid, "as the history of the Mission shows: and its strength to-day is largely due to this fact, which enabled it to intrench itself strongly in the capital and in the next leading city of the Republic, and to conduct its operations on its own ground and under its own roof."

In Puebla, the purchase of a building, which was formerly part of a Romish Inquisition, but had already become the property of a citizen, was made before the departure of the Bishop, and by his counsel, at a cost of \$10,000. These premises were subsequently transformed into a chapel, parsonage, school-room, and theological seminary apartments. The negotiations for property in the City of Mexico were protracted, and finally completed by the Superintendent. The premises secured were exceedingly desirable ones, on the Calle de Gante, consisting of the "Circus of Charini," a structure which had once formed the monastery of San Francisco, built, says the Jesuit historian Clivagero, on the site of Montezuma's palace, and confiscated under Juarez. For this fine property \$16,300 was paid. The court was transformed from its theatrical condition into a beautiful church, which was dedicated Christmas-day, 1873, in presence of six

hundred persons. "The whole premises extend one hundred and eighty feet from front to rear, are one hundred feet wide, and are situated in the best part of one of the widest streets in the City of Mexico; so that, besides the church and vestries and class-rooms, there are a book-store and printing establishment, two parsonages, and a school-room, and, also, the orphanage and school of the ladies' Mission and a home for their missionary, with room still to spare. It forms to-day one of the most complete Mission establishments in the world."

In the spring of 1873, Thomas Carter, who had had experience in Spanish preaching in South America, arrived with his family to join the Mission, and opened work in a locality temporarily chosen. The Superintendent visited Pachuca, preached in English to miners in the house of Mr. Rule, organized a Spanish work there and at Real del Monte, and, in the capital, began preaching temporarily in the chapel of the Methodist Episcopal Church, South. The close of the first quarter showed four Mexican congregations in the capital, Pachuca, and Real del Monte; two English services at Mexico and Pachuca, with a total attendance of one hundred and thirty Mexicans and one hundred and five English, thirteen day and forty-two Sunday scholars. In April the Episcopal English congregation of Dr. Cooper, (who had been for many years missionary in Spain,) was merged with our English congregation, their pastor giving himself entirely to Spanish work in connection with our Mission.

During the year (1873) abundant signs were seen of a readiness among the people for evangelical preaching. Invitations were sent to the Mission from inquirers in various parts of the country, urging the attendance of the missionary to preach the Gospel, marry the parents, and baptize the children. The people were living to a large extent (nearly half the population it has been said) without lawful marriage and without respect for the ordinances of the Romish Church. The enlightened men of the country were disgusted with the ecclesiastical system which had dominated in the land for three hundred and fifty years, with its ignorant priesthood, superstitious ceremonies, and failure to inculcate morality.

This new interest manifested in Protestant Missions at once aroused the hostility of the Romish clergy. They exhibited a sanguinary disposition, and a season of bloody persecution began. Early in the year occurred the massacre at Capulhuac, and, toward the close of 1873, plots and deeds of violence increased in number. Our Superintendent and missionaries were, according to report, marked out with other Protestants for assassination. The brutal murder, soon occurring, of Mr. Stephens, of the Presbyterian Mission, and of his native preacher at Ahualulco, was followed, in succeeding months, by assaults upon our people, the burning of our church at Mixcoac, attempted violence at Guanajuata and Puebla, and the plundering of some of our places of worship. Other Missions suffered at this period still more seriously. Appeals were made to the government of President Lerdo, and the papers of the country denounced these outrages of fanatics, justly holding the Church responsible for them.

The one word from Archbishop Labastena which might have stopped the violence was never uttered. Through force of public opinion, however, the vigilance of the magistrates, and the representations of our own government, the period of open persecution came to an end.

Early in 1874 Mr. Carter returned to the United States. The Mission already counted seven native assistants, but greatly needed the re-enforcement which arrived in May in the persons of C. W. Drees and J. W. Butler, son of the Superintendent.

The latter began work on the Mexico City Circuit. After some time devoted to the study of the language, Mr. Drees went to Puebla, in January, 1875. This city rivals the capital itself in the number and riches of its religious establishments. It was, in fact, formerly the ecclesiastical capital of the country. The Church at one time owned quite the larger half of the real estate, and acted as landlord, employer, banker, and money-lender to the inhabitants generally. From this very fanatical city Dr. Riley was driven out in 1873; and Mr. Drees, while in Mexico City, was cautioned against going there. He was accompanied thither by Christopher Ludlow, a local preacher and practical builder, who was well fitted to direct in remodeling the premises purchased two years before. Dorotea Mendoza, a colporteur of the American Bible Society, placed himself under the direction of our missionary.

Only two persons from the population responded to the invitations cautiously given out to a meeting on Sunday in a private room. But in the course of a few weeks the number in attendance increased to twenty. Mr. Drees had meanwhile brought to Puebla the fifteen boys who composed the Boys' Orphanage in Mexico City, thus transferring the institution. In April a portion of the Mission House was occupied. On the announcement of public services in the small school-room, an immense mob filled the market-place before the door, threatening violence, but the congregation escaped a serious attack. The chapel, which is that now occupied, was ere long completed, being dedicated August 15, 1875, in presence of a congregation of one hundred and fifty or two hundred persons; so remarkably had our mission effort already won its way in Puebla.*

The Theological Training Class began to be formed at this time, being fully organized in January, 1876. A number of probationers were received, and accessions to the Church followed, the congregations continuing to number about one hundred. This was a year of revolution, and there were some attempts at violence against the services and the Mission House, particularly in an attack on Shrove Tuesday, 1877. The General Government, however, both under Lerdo and Diaz, showed a disposition to extend protection. In 1878 our Mission had so far gained popular favor that the Governor of the State sent his sons to our school. In that year one hundred and thirty-three members and probationers were reported, with forty-one pupils (including the orphans) in the day-school. The

* See Dr. Butler's Report for 1875.

prospect was already good for an expansion of the circuit in certain villages of the region. In 1880 a church building with parsonage was erected in Apizaco. The Theological School was transferred to Miraflores in 1879, but at a later date returned again to Puebla. In 1880, Herman Luders, a German of good early education, who had been trained in our Theological School, was put in charge at Puebla.

The Miraflores Station, southward from the capital, with an English congregation, was opened by our Mission as part of the Mexico City Circuit early in 1875. The services were conducted by the Superintendent of the Mission, with J. W. Butler as assistant. Though opposition was manifest, the cause grew and reported 45 Mexican members and probationers in 1876. In 1877, Miraflores was made the head of a separate circuit, including four other congregations (Tlalmananca, Amecca, Rosario, and San Juan) of the former Mexico Circuit, with two additional preaching-places, Sanclalpan and Ayapango. S. W. Siberts, who, with his wife, had re-enforced the Mission in 1876, was placed in charge of the circuit. The congregation at Miraflores contributed liberally toward the erection, this year, of a beautiful church—the first regular Protestant church edifice built in Mexico. The lot was donated by Mr. Robertson, a Scotch manufacturer. A parsonage for the missionary stands on one side of the church, and another for his native preacher on the other side, all being inclosed by a neat wall. The property is valued at about \$7,100. This location at Miraflores is at an elevation of about 7,800 feet above sea level. It fell to the lot of Dr. Butler to superintend the erection both of this church and of that in Nynnee Tal, India, at an elevation of 6,429 feet; these being then the two highest places of worship on the globe belonging to the Methodist, or perhaps any Christian, denomination. At the dedication of the church, in February, 1878, two thirds of the audience were Catholics, all of whom contributed to the collection. The day-school at Miraflores has had unusual success. It numbered 160 pupils in 1880. Amecca Mecca and Ayapango are the chief sub-stations on this circuit. In the latter place a church edifice was in progress in 1880.

At Orizaba, in the State of Vera Cruz, work was begun with a small Spanish congregation, in 1873, by Mr. Cooper, who was subsequently obliged to retire from the Mission from failure of health. The circuit has been continued, and embraces Cordova, counting 76 members in 1880. G. S. Umphey, who, with his wife, re-enforced the Mission this year, was put in charge.

Early in 1876, S. P. Craver and wife arrived as a re-enforcement to the Mission and opened the work at Guanajuato, some 300 miles north-west of the capital. This city has 65,000 inhabitants, and is the head of a State. The Presbyterian Board and the British and Foreign Bible Society had begun work here a few years before, but desisted. Our missionaries were cautioned, by the English residents, against the dangers to be encountered, but the governor promised protection. The work was begun by the distribution of Spanish tracts. This called forth a denunciatory

edict from the Bishop of the diocese; and a mob surrounding the missionary's house required the intervention of the police. Early in April, F. Aquilar and J. Ramirez, native preachers sent by the Superintendent, opened the first religious services, with twelve hearers in attendance. The congregations largely increased, and services were held in peace for several months. Señor Loza was licensed as a local preacher in August. S. W. Siberts and family had joined the force, and opened work in Leon, a neighboring city, which was soon supplied by a native preacher. On October 31, a mob, being excited by a revolutionary pronunciamento, assaulted the Mission residence, but were subdued by the police. Again, in the following summer, the Romish *curata* instigated a very annoying persecution, but without serious results. Ninety-nine members were reported. Progress was made every way in the Church life. Over 120 subscribers were obtained for our Mission paper, *El Abogado Cristiano*. A day-school was in successful progress. Next year, Mr. Craver, who has been, from the first, the missionary in charge at Guanajuato, visited Silao, and here services were subsequently held, as also in La Luz and Marfil.

The possession of suitable Mission property in Guanajuato was felt to be a pressing necessity, and very desirable premises in the center of the city, formerly used as a convent, were purchased on occasion of the visit of Bishop Harris. Remodeled, the premises were dedicated to the worship of God, October 24, 1880, in presence of a crowded congregation within and around the chapel.

In Queretaro, eastward from Guanajuato, work was begun in 1879 by L. Vallejo, a native preacher, and continued the next year, in anticipation of a missionary, by N. Cordova, who persevered in the face of bitter persecution. A. W. Greenman and wife, sent out in 1880, after some detention at Puebla for preparation in the language and other matters, took charge of the work at Queretaro, where something of a congregation had been already gathered, but with prospect of laborious work and serious obstacles.

Pachuca, capital of the State of Hidalgo, about sixty miles north of Mexico City, is the center of the southern silver region. Its population is about 9,000. We have alluded to the early opening of the work here by the Superintendent. The English population, created chiefly by the mining interest, made a congregation with an average attendance of forty. The second year the Spanish congregation averaged eighty. A circuit was formed embracing Real del Monte, to which Omitlan and El Chico were added within two years. Our work on this circuit owes much to Dr. W. H. Rule, a Wesleyan local preacher. The work was carried on, under the Superintendent, by Messrs. C. Ludlow and T. Trelour, (a local preacher regularly employed,) with native assistants, up to 1878. In that year J. M. Barker, who, with his wife, had joined the Mission from the United States, was put in charge of the circuit, which in 1880 embraced six appointments outside of Pachuca; in one of which, Tezontepec, a

school-house and place of worship were built. Mission property was purchased in Pachuca in 1875, consisting of a lot, 157x135 feet, with building for mission residence. On the front a church was erected in 1878, making value of the Society's property \$5,800. In 1874, the Woman's Foreign Missionary Society sent Miss S. M. Warner to establish a girls' school in Pachuca. She was succeeded, early in 1875, by Miss Mary Hastings, who has retained charge of the school, with increasing number of pupils since that time. In 1876, the Woman's Society erected a good school and residence building on one half the lot occupied by the Parent Board. Their property in land and buildings is valued at \$5,500. The school embraces English and Mexican pupils, who numbered 73 in 1880.

The Mexico City Circuit developed, besides the English congregation, five Mexican appointments the second year, two of these being in the city itself. In 1875, J. W. Butler was put in charge with six native preachers, and here he has since continued to labor. Five day-schools were then in operation. The Superintendent early sought to lead the Mission, both in the capital and elsewhere, into the simple and direct work of Gospel preaching, while he deprecated a spirit of controversy. As a result our churches grew in spiritual power year by year, and passed through the revolutionary period of 1876 without very serious impediment. The next year, as already noted, four appointments were erected, in connection with Miraflores, into a separate circuit. There remained in the city, besides the English, the Trinity and Santa Inez Mexican congregations. In 1879 two new stations were added outside the city: one, at San Vincente Chicoloapam, where the native congregation built a neat chapel and established a school; the other, at Tuyahualco, where 58 probationers were reported. The statistics of 1880 show five appointments on the circuit, with 267 members and 308 Sunday scholars. In 1878, the missionary force was strengthened by the addition of Mrs. J. W. Butler.* Mrs. Dr. Butler had actively participated in the labors of the Mission from the outset; and Miss Julia Butler, daughter of the Superintendent, continued to render service both in the evangelistic work and in translations for the press.

The Woman's Foreign Missionary Society sent Miss M. Hastings to Mexico City in 1874 to open a girls' school and orphanage. She was soon succeeded by Miss S. M. Warner, who remained in charge till 1878, when Miss M. F. Swaney, and the next year, Miss C. L. Mulliner, as associate teacher, took the direction. The institution was established on the premises of the Parent Society in the Calle de Gante; but in 1880 its removal to separate quarters, where better accommodations could be had, was in prospect. The school then numbered 50, mostly from the lower grade of society, some being Indians from the villages, and supported by the Woman's Foreign Missionary Society. The instruction is, for the most part, elementary, but in the case of some pupils the grade of our grammar schools is reached. The Woman's Foreign Missionary Society has also

* Mrs. Drees was also added to the force this year at Puebla.

sustained, besides the Pachuca school, girls' departments, or schools of elementary grade, at Puebla, Ameca Mecca, and Miraflores. It also supports Bible women in Mexico City, Pachuca, Puebla, and Guanajuato, under direction of the wives of the missionaries, who also hold women's meetings, which have contributed much to the strengthening and development of the Church.

Our Mission Press in Mexico has been a potent arm of the service, and the Mission has devoted much attention and labor in this direction. It was for three years, from 1875, under the direction of Edward C. Butler, then for a year in direct charge of the Superintendent. In 1879, J. W. Butler was made press agent, with a publishing committee composed of Messrs. Drees, Siberts, and Barker. The first year, 1875, it issued, in Spanish, 62,000 copies of tracts, books, and hymns, First and Second Catechisms, the Ritual, and some of Wesley's Sermons. To put the work on a more extended basis, the Superintendent obtained by a visit to the United States in 1876 the sum of \$13,000. He says, in the next year's report, in reference to the great opportunity thus offered of putting our evangelical literature in the hands of the millions in Mexico: "We are hard at work upon this great duty. . . . We feel our responsibility to the authorities of the Church, [in reference to it,] and are therefore patient and careful in its fulfillment." The new and handsome monthly paper, *El Abogado Cristiano Ilustrado*, at once obtained great acceptance. It circulated the first year 1,752 copies, of which 400 were sent free to the leading men of the country, and has been regularly kept on file in the Government palace of the capital. It was also sent to South America, the West Indies, and Spain. This paper has been continued year by year, increasing in circulation and influence for good. The press has issued, besides the constant supply of tracts, hymns, Berean Leaves, etc., such books as Bishop Hurst's "Church History," Binney's "Theological Compend," Bishop Peck's "What Must I do to be Saved?" Lives of Wesley, Carvosso, Hester Ann Rogers, etc., Bishop Merrill's "Salvation; An Essay," the "Discipline," and some Sunday-school books. A small Spanish Hymn Book had been issued in successive editions. A new and more extended Hymn Book, which should be also a Tune Book, embracing the best evangelical Spanish hymns accessible, with some new translations, has been greatly desired, and some members of the Mission devoted themselves to this work, which has been completed. Great assistance was received in the revision from Dr. Rule, the highest Wesleyan authority in Spanish hymnology, and to Miss Julia Butler¹ is due the credit of a large proportion of the labor involved, both in the selection and adaptation of music to the hymns and in the entire conduct of the work through the press; all being under the authority and supervision of the publishing committee of the Mission. The new Hymn Book was printed early in 1881 by the Book Concern in New York, the press of the Mission not being able to supply the types

¹ Later, Mrs. W. H. Thurber, of Providence, R. I.

for the tunes. This book, which has cost the labor of four years in careful preparation, will doubtless be of great service in all our Spanish-speaking Missions. The press report for 1880 showed an issue that year of seven book volumes, separate works, aggregating 1,817,800 pages, and seventeen periodicals and tract volumes, aggregating 827,300 pages.

In the year 1878, Dr. Dashiell, Missionary Secretary, visited Mexico, at request of the Board, in company with Bishop Merrill, to inspect the Mission. His report is given in full in the Annual Report of the Society for that year, and is an especially important and interesting document. It contains a clear statement of the geographical position of our Mission in its eastward, northward, and southward branches out from the capital, passing high commendation on the wisdom displayed by the Superintendent in the location of the work. "No Mission," says the report, "shows such a record in four years. At every appointment we found a company of experimental Christians who had turned from the priesthood to Christ." The matter of self-support in the Mission received special attention on occasion of this visitation. The Bishop, the Secretary, and the Superintendent urged upon the native preachers the obligations of the churches in this direction, making an apportionment among them all of sums to be raised during the year. The people require instruction in this duty, not yet fully comprehending its meaning, but they show increasing readiness and ability to support for themselves the simple institutions of an evangelical faith.

Dr. Butler, having accomplished the great object for which he was sent out, in founding and guiding the Mission until its complete establishment in the country, resigned the superintendency and closed his labors by presiding in the Annual Meeting, January, 1879, seeking subsequently in rest and change of climate the needed recruitment of his health. C. W. Drees was made Superintendent, and still holds that position.

The statistics of the Mexico Mission in 1880 show 8 missionaries and 7 wives of missionaries, 20 native preachers and 30 other helpers, 5 missionaries and 10 native workers of the Woman's Foreign Missionary Society, 357 members and 398 probationers, 544 day scholars and 609 Sunday-school scholars, 8 church edifices, valued at \$51,050, and eleven parsonages, at \$46,800, with press and school property worth \$12,655; the total debt on Mission property being \$404 10.

THE MANUAL.

This quarterly periodical of the Church should have a wide circulation. It represents all our connectional benevolent causes—the Missionary Society, the Sunday-School Union and Tract Society, the Board of Church Extension, the Freedmen's Aid Society, the Board of Education, and the Book Concern—and contains from time to time most valuable matter. No intelligent layman should be satisfied to be without it. Subscription price, 50 cents. Send to Phillips & Hunt, 805 Broadway, New York.

THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THIS is a legally incorporated Society, but virtually consists of the Church itself, acting through the different officers and bodies from time to time chosen by the General Conference of the Church for the conduct of the Society's affairs. These affairs are conducted through four departments—1, the Officers; 2, the Board of Managers; 3, the General Missionary Committee; 4, the Bishops.

I. THE OFFICERS are two Corresponding Secretaries, a Treasurer, and Assistant Treasurer, who are elected every four years by the General Conference; and a Recording Secretary, chosen by the Board of Managers. An Editor for such publications as are issued from the Mission Rooms is appointed at option by the Board. The Corresponding Secretaries have direction of all the business transactions with the Missions administered by the Board, and are charged with the promotion of the missionary cause in general by correspondence, public appeals, and other means. The Mission Rooms are situated in the Methodist Episcopal Publishing Building, 805 Broadway, New York.

II. THE BOARD OF MANAGERS is thus described in the Constitution of the Society, Art. III: "The management and disposition of the affairs and property of the said corporation shall be vested in a Board of Managers, consisting of the Bishops of said Church, who shall be *ex officio* members of said Board, and thirty-two laymen, and thirty-two traveling ministers of the Methodist Episcopal Church, elected by the General Conference of the Methodist Episcopal Church." The election takes place at each quadrennial meeting of the General Conference. The Board of Managers is subordinate to any regulations made by the General Conference, and presents to said Conference a report of its transactions.

The Board meets monthly at the Mission Rooms, in New York city, and is the final authority in the administration of the work in the different Missions. It considers the measures laid before it by its twelve Standing Committees, and, in particular, disposes of the Contingent Fund, (limited to \$25,000,) which is annually appropriated to provide for any unforeseen emergencies in any of the Missions. The senior Bishop is President of the Board, and so of the Society, the Vice-Presidents consisting of the remaining Bishops and others; all these officers being elected annually by the Board.

III. THE GENERAL MISSIONARY COMMITTEE consists of the twelve representatives appointed at each General Conference from the twelve Mission Districts, (all geographical sections of the Church being thus represented,) and twelve representatives annually appointed by the Board of Managers from its own members, the Secretaries and Treasurers of the Society, and the Board of Bishops.

The General Committee meets annually in the city of New York some time in the month of November. It determines what fields shall be occu-

pied as Foreign Missions, and the number of persons to be employed in said Missions, and appropriates annually the amounts necessary for the support of each Mission, Foreign and Domestic. It acts usually in these measures upon the recommendations of the Standing Committees from the Board of Managers, who have considered the estimates sent forward by the several Missions, and is aided by the representations of the Corresponding Secretaries and of the Bishops who have visited the several fields.

IV. THE BISHOPS have the appointment of the missionaries, and have the episcopal supervision of all Missions as ordered in the Discipline.

The Domestic Missions of the Society consist (1) of the very numerous stations (English-speaking,¹ German, Scandinavian, Welsh, French, Indian, and Chinese) which are aided from its funds within the bounds of Annual Conferences, the amounts appropriated being administered by those Conferences, and (2) of certain Border Missions which are administered as Foreign Missions by the Board of Managers. These Missions are at present eight in number, namely: Arizona, Black Hills, Dakota, Indian Territory, Montana, New Mexico, Utah, West Nebraska.

The Foreign Missions of the Society are sixteen in number, as sketched in the preceding pages.



SUNDAY-SCHOOL MISSIONARY SOCIETIES.

THE Discipline, in ¶ 265, makes it the duty of every preacher to organize each Sunday-school on his charge into a Juvenile Missionary Society, auxiliary to the General Missionary Society of the Church, which shall make contributions to the general treasury, to be reported separately in the Conference Minutes. It is also the duty, by ¶ 272, of every Presiding Elder to "inquire particularly" whether the Sunday-schools on each charge have been thus organized.

Our Church is doing well through this missionary working of the Sunday-schools, which contributed \$161,521 53 out of the \$493,377 85 paid in from the Conferences in 1880.² Yet too large a proportion of the schools are still unorganized and non-contributing. Every consideration for the present and future urges to this duty. The children will be the men and women of coming years. It is easy to organize, and easy to interest the children. Let the teachers elect a president and treasurer. Let each class be a section or band bringing contributions weekly or monthly. Hold monthly meetings and public concerts, with helps obtained from the Mission Rooms. See the Missionary Office Tract and the Secretaries' Circular for full directions and statement of helps. The Programmes for the Monthly Concert of Prayer for Missions, published regularly in our Church papers, will furnish help for monthly Sunday-school meetings. Diagrams will be found in the MANUAL. Fresh Sunday-school Concert Exercises will be from time to time issued. Rev. W. T. Smith's "Missionary Concert Exercises," a book of declamations, is of great value; price, 75 cents. Phillips & Hunt, Publishers. *Let us by all means have the Sunday-schools—all the Sunday-schools in the Church, organized as Missionary Societies.*

¹ See table on opposite page.

² At date of reports in the General Minutes.

TABLE OF ENGLISH-SPEAKING DOMESTIC MISSIONS, (1880.)

CONFERENCE.	Year of Formation.	Grant in this year.*	Grant in 1871.	Grant in 1875.	Grant in 1880.	Members in Year of Origin.	Members in 1870.	Members in 1875.	Members in 1880.	Church at Origin.	Church Property in 1870.	Church Property in 1875.	Church Property in 1880.
Alabama.....	1808	\$12,640 00	\$9,712 50	\$10,950 00	\$2,500 00	1,049	11,802	10,212	4,449	\$12,800	\$24,925	\$32,705	\$34,275
Arkansas.....	1873	7,000 00	.....	5,575 00	3,000 00	3,805	.....	4,449	8,437	\$7,880	.....	58,825	20,887
Austin.....	1871	3,500 00	.....	.....	7,250 00	400	.....	.....	923	41,000	.....	.....	67,825
Blue Ridge.....	1880	3,500 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
California.....	1853	5,860 83	27,412 50	17,428 75	3,000 00	1,274	5,815	8,620	7,844	\$.....	601,250	722,700	847,130
Central Alabama.....	1876	875 00	.....	.....	2,800 00	5,209	.....	5,070	6,156	17,295	.....	.....	38,154
Central Tennessee.....	1877	625 00	.....	.....	4,000 00	4,645	.....	2,953	5,070	96,250	.....	.....	86,805
Colorado.....	1874	920 00	.....	.....	5,400 00	1,214	559	11,661	2,953	22,500	91,600	646,450	137,007
Columbia River.....	1876	1,600 00	.....	.....	1,200 00	1,120	.....	2,169	2,169	37,980	.....	.....	62,850
Delaware.....	1856	992 00	1,650 00	1,769 36	1,900 00	13,052	10,048	11,496	13,966	129,227	228,761	228,761	222,285
Detroit.....	1856	1,831 25	2,259 50	4,500 00	3,500 00	9,508	19,475	24,598	24,598	1,274,200	1,859,772	1,468,830	1,468,830
East Maine.....	1848	763 00	1,800 00	2,300 00	1,000 00	8,865	8,535	8,865	9,616	**\$10,200	322,480	422,100	387,590
East Tennessee.....	1880	2,000 00	.....	.....	2,000 00	2,491	.....	2,491	2,491	11,750	.....	.....	11,780
Florida.....	1873	2,953 00	4,227 50	10,472 00	3,700 00	1,670	1,670	1,840	2,448	11,085	.....	27,945	47,500
Georgia.....	1868	15,015 00	11,870 00	10,472 00	4,600 00	10,903	14,810	12,177	2,670	34,889	62,110	118,065	87,025
Holston.....	1866	17,832 92	8,927 50	10,117 00	3,500 00	18,913	20,219	20,625	18,242	88,220	131,885	150,800	180,750
Kansas.....	1856	1,450 00	6,212 50	5,875 00	5,000 00	1,057	10,220	9,408	15,510	**12,100	229,711	201,800	311,270
Kentucky.....	1838	915 00	6,737 50	6,981 50	5,000 00	1,846	18,418	15,731	17,002	834,850	408,468	415,795	415,795
Lexington.....	1869	175 00	625 00	2,569 00	2,500 00	.....	4,813	5,875	6,109	72,600	72,600	140,050	136,658
Little Rock.....	1877	2,200 00	.....	.....	2,500 00	.....	.....	1,362	1,362	.....	.....	8,951	8,951
Louisiana.....	1869	9,610 00	8,512 50	10,105 00	7,000 00	10,662	8,737	9,666	9,543	166,200	172,850	256,930	216,517
Michigan.....	1840	1,125 00	8,118 75	15,053 00	3,200 00	11,308	21,627	22,987	28,879	963,834	1,276,250	1,201,825	1,201,825
Minnesota.....	1856	1,973 00	9,315 00	6,006 25	9,000 00	1,436	9,668	12,201	13,211	.....	825,058	581,710	578,424
Mississippi.....	1867	34,794 25	5,400 00	6,006 25	6,500 00	6,268	13,211	26,453	23,029	121,000	208,925	184,812	144,812
Missouri.....	1848	750 00	5,436 75	4,772 00	5,000 00	1,528	11,654	14,682	16,784	8,300	290,925	206,760	314,875
Nebraska.....	1861	2,250 00	8,456 22	8,466 25	5,000 00	948	2,670	5,822	9,511	5,300	152,730	152,730	188,269
Nevada.....	1865	3,325 00	2,175 00	8,750 00	3,000 00	267	2,904	515	858	50,100	85,650	67,600	88,600
North Carolina.....	1869	8,400 00	8,650 00	8,750 00	8,000 00	2,859	8,330	7,399	6,149	2,600	7,100	85,695	41,795
North-west Iowa.....	1872	750 00	6,292 00	2,200 00	2,200 00	3,292	3,292	4,133	5,302	27,425	180,325	87,600	132,285
Oregon.....	1853	5,366 38	8,187 50	2,622 00	2,200 00	706	8,899	8,240	3,966	3,966	130,325	197,600	206,830
Saint Louis.....	1869	16,137 50	12,787 50	5,987 50	4,250 00	13,401	13,217	14,171	14,171	829,811	386,800	420,210	402,455
Savannah.....	1877	8,950 00	.....	.....	8,500 00	10,950	18,217	14,119	11,092	.....	.....	.....	132,686
South Carolina.....	1867	26,303 06	16,740 00	8,654 00	7,000 00	7,164	18,737	24,825	27,044	59,310	93,835	171,090	199,110
Southern California.....	1876	625 00	.....	.....	5,000 00	1,479	.....	.....	27,044	59,310	93,835	171,090	199,110
Tennessee.....	1874	4,500 00	.....	.....	4,935 00	9,226	.....	9,389	17,138	125,747	1,630	121,350	73,750
Texas.....	1866	12,976 25	12,550 00	10,323 00	3,000 00	2,689	8,821	10,127	6,673	59,100	117,968	198,195	85,414
Virginia.....	1867	9,210 00	8,412 50	4,785 50	4,000 00	1,098	5,848	10,994	9,052	4,850	35,000	35,670	51,050
West Virginia.....	1845	249 00	1,381 25	1,295 00	1,000 00	9,010	9,888	9,736	11,967	.....	490,750	561,144	548,292
Washington.....	1867	21,075 00	11,300 00	9,825 00	5,500 00	1,349	8,854	8,386	6,186	149,760	100,550	123,925	106,342
West Texas.....	1866	8,533 68	3,442 25	5,851 25	2,500 00	11,349	22,080	22,080	26,498	.....	.....	.....	.....
West Virginia.....	1874	7,853 00	2,975 00	8,925 00	4,000 00	15,014	.....	5,338	5,798	66,905	434,450	40,575	48,820
West Wisconsin.....	1848	8,250 00	8,925 00	4,615 00	3,000 00	8,925	21,659	25,116	80,592	.....	804,085	602,255	610,660
Wisconsin.....	1848	459 55	4,839 75	6,751 00	2,000 00	6,796	12,580	13,360	12,456	.....	834,300	978,350	824,720

* In the earlier years the figures in the column of "grants" in the year of origin, "signify the actual receipts of the Conference in that year. † The Central Alabama Conference was formed from the Alabama in 1875. ‡ One half the grant to Oregon and California Mission. § Church property not tabulated in the General Minutes of the earlier years. ¶ Including North Carolina. ** For 1867. *** For 1867.

RECEIPTS OF THE SOCIETY FROM THE BEGINNING.

DATES.	Contributions by Conferences.	Legacies.	Sundries.	Total.	Bible Society.
Received during the year	1820			\$823 04	
"	1821			2,328 76	
"	1822			2,547 39	
"	1823			5,427 14	
"	1824			8,589 92	
"	1825			4,140 16	
"	1826			4,964 11	
"	1827			6,812 49	
"	1828			6,245 17	
"	1829			14,176 11	
"	1830			18,128 63	
"	1831			9,950 57	
"	1832			11,879 66	
"	1833			17,097 05	
"	1834			35,700 15	
"	1835			30,492 21	
"	1836			59,517 16	
"	1837			57,096 05	
"	1838			96,087 36	
"	1839			132,480 29	
"	1840			136,410 87	
"	1841			139,925 76	
"	1842			139,473 25	
"	1843			144,770 80	
"	1844			146,578 78	
"	1845			94,562 27	
"	1846			89,528 26	
"	1847			78,932 73	
"	1848			81,600 84	
"	1849			84,045 15	
May 1, 1849, to April 30,	1850			104,579 54	\$200 60
"	1850,			126,471 31	1,000 00
"	1851,			150,482 48	500 00
"	1852, to Dec. 31,	\$138,284 44	\$2,504 68	\$9,898 38	1,500 00
Jan. 1, 1854,	1853	298,473 39	21,262 08	16,232 97	335,968 89
"	1854	211,952 01	4,930 74	6,529 30	223,412 05
"	1855	204,464 86	6,924 17	6,815 01	218,204 04
"	1856	199,996 59	7,784 81	29,660 52	237,441 92
"	1857,	247,753 13	8,544 96	12,592 39	268,890 48
"	1858,	220,987 64	8,513 55	25,423 42	255,224 61
"	1859,	243,863 44	8,824 64	12,479 11	265,167 19
"	1860,	236,269 21	10,109 97	10,343 59	256,722 77
"	1861,	222,709 28	10,051 44	13,364 21	246,124 93
"	1862,	241,247 29	12,874 78	11,026 64	265,148 71
"	1863,	358,109 18	16,941 24	11,743 33	416,793 75
"	1864,	497,867 17	22,172 93	29,958 16	549,993 26
"	1865,	587,569 41	12,765 76	31,405 50	631,740 67
"	1866,	641,450 32	13,636 79	27,293 19	682,380 30
"	1867,	558,520 35	28,532 17	20,468 44	607,520 96
"	1868,	575,624 90	11,909 36	10,627 48	598,161 69
"	1869,	576,397 48	27,618 21	14,210 92	618,226 61
"	1870, to Oct. 31,	576,774 10	12,194 45	5,775 22	594,743 77
Nov. 1, 1870,	1871	603,421 70	11,456 41	8,581 14	623,459 25
"	1871,	627,611 60	10,364 16	3,250 84	661,066 60
"	1872,	647,103 76	15,817 38	17,915 50	680,836 64
"	1873,	618,004 99	47,603 37	9,471 96	675,080 32
"	1874,	613,927 12	35,123 15	18,495 62	662,485 89
"	1875,	533,594 45	51,333 09	9,255 84	594,183 38
"	1876,	560,765 66	39,616 74	22,594 85	628,977 25
"	1877,	477,166 15	41,652 12	32,546 75	551,365 05
"	1878,	480,428 80	33,818 55	32,611 95	551,859 30
"	1879,	500,182 46	34,710 27	22,478 41	557,371 14
"	1880,	570,965 77	33,865 26	20,832 86	625,663 89

Between 1836 and 1849 an aggregate of \$2,875 50 had been granted at various dates by the Bible Society to the Missionary Society.

LIFE MEMBERS, HONORARY LIFE MANAGERS, and PATRONS of the Society are constituted by the payment respectively of *twenty* dollars, *one hundred and fifty* dollars, and *five hundred* dollars at one time into the treasury.

Bequests and Devises to the Missionary Society.

PERSONS disposed to make bequests to the Society, by will, are requested to observe the following form :

I give and bequeath to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of _____ and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say :

To have and to hold the same with the appurtenances to the said Society, its successors and assigns forever.

 Brethren in the ministry, and laity also, are requested to inquire promptly and carefully into the facts of any will which they may hear contains a bequest to the Missionary Society, being especially careful, where opportunity exists, to see that the above form is strictly observed, and send us as early as practicable a transcript of such will, or whatever information they may obtain touching the same. We have reason to believe bequests are left to the Missionary Society of which we have never been advised. *Many bequests have also been lost to the Society from failure to observe the proper legal form, particularly in mentioning the name of the Society.* Let the testator be careful to observe the exact language given above.

 Subscriptions^o and donations for the Missionary Society of the Methodist Episcopal Church may be sent to the Treasurer, at New York ; the Assistant Treasurer, at Cincinnati ; or paid to the Presiding Elder of the District, or the preacher in the circuit or station to which the contributor belongs.

DR. DORCHESTER'S TABLE OF PROTESTANT FOREIGN MISSIONS.

STATISTICS of such Missions throughout the world have been gathered with great labor and fidelity by Rev. Daniel Dorchester, D.D. We extract this summary table from his book, recently issued by Phillips & Hunt, "The Problem of Religious Progress," (12mo, 603 pages; price, \$2.) This table develops results of surprising interest and magnitude, the knowledge of which should impart a fresh and strong impulse to our missionary work. It will be seen that very many Missions fail to make a definite report on certain points, and results attained in the foreign field may be generally considered to greatly surpass the measure of the accounts which reach us. We quote Dr. Dorchester's explanations and conclusions in connection with the table:

	1839.	1850.	1880.	INCREASE.	
				1830-80.	1850-80.
Missions.....	122	178	504	382	326
Principal stations.....	502	700	5,765	5,263	5,665
Sub-stations.....	....	....	12,209	....	....
Ordnained ministers.....	656	1,672	6,646	6,040	5,024
Lay helpers.....	1,236	4,056	33,856	32,620	29,800
Total laborers.....	1,892	5,728	40,552	38,660	34,824
Hearers, or adherents.....	....	....	1,813,596	....	....
Communicants.....	70,289	210,957	857,332	787,043	646,373
Day-schools.....	....	2,739	9,316	....	6,577
Scholars.....	80,656	147,939	447,602	366,946	299,663

The small figures below the others in column 1880 indicate Missions not reporting the given item.

"Probably more than 20,000 stations are occupied. More than 40,000 Mission laborers, lay and clerical, are in the foreign fields, 136 Missions not reporting the former, and 51 not reporting the latter item—probably 45,000 at least of these laborers. From 356 of the 504 Missions we have 857,332 communicants reported. Returns from the remaining 148 would doubtless swell the aggregate to over 1,000,000. These figures do not include nominal converts from heathenism, but enrolled Church members. The increase from 70,289 Mission communicants, in 1830, to 210,957 in 1850, and 857,332 in 1880, is a marvelous reduplication. The scholars in the *day-schools* of the Missions increased from 80,656 in 1830 to 447,602 in 1880, almost one half of the Missions not reporting this item. Probably at least three quarters of a million of youth are being instructed in the Mission schools. The nominal adherents or hearers reported in about two fifths of the Missions are 1,813,596—probably from three to three and a half millions in all."

